An Introduction to Koranic and Classical Arabic
An Elementary Grammar of the Language

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Contents

Preface

ARABIC, A MEMBER of the large and widespread Semitic language family, is one of the latest of these languages to be literarily attested. Although this obviously does not mean that Arabic is not at least as ancient as Babylonian or Ugaritic—indeed it is the closest of all its akin languages to reconstructed proto-Semitic and has presumably been spoken in the heartland of the Arabian peninsula from time immemorial—there is no literary evidence of Arabic until well into the Christian era.

The languages to which Arabic is related are (1) Northeast Semitic: Babylonian and Assyrian (Akkadian), (2) Southeast Semitic: Ancient South Arabian (Sabaean, Minaean, Qatabanian, Hadramitic) and Ethiopic (Ge'ez), (3) Northwest Semitic: Canaanite (Ugaritic, Phoenician, Hebrew) and Aramaean (Babylonian Aramaic, Palestinian Aramaic, Syriac, Samaritan), and (4) Southwest Semitic: Arabic (old Arabian dialects, classical Arabic, medieval and modern Arabic dialects).

Scattered fragments and lapidary inscriptions have been found in Arabic from around the fourth century A.D., but Arabic gained universal prominence as the language par excellence of Islam, which was born in the Hejaz in Arabia in the seventh century. Wherever Islam afterwards spread, Arabic was taken; and although it never displaced a language to which it was not related, it became for centuries the medium of education and culture for all Muslims and was one of the most important unifying factors in Islamic civilization. In the non-Arab parts of the Muslim world Arabic gradually gave way after around the year 1000 to Persian as the language of high culture, but it remains to this day the

ecumenical language of religion and is cultivated to some extent by all Muslims.

In the Semitic-speaking regions Arabic rapidly became the dominant tongue, gradually displacing all other Semitic languages with which it came in contact, and gave rise to the regional dialects as we know them today. Although there has naturally been great change in the various spoken idioms over the centuries, written Arabic has changed all but imperceptibly from the seventh century.

The first book written down in Arabic, and the one that has been responsible not only for establishing Arabic as an important written language but also for maintaining the language and isolating it from external impetus to change, was the Koran, which Muslims hold to be the Word of God revealed to the Prophet Muhammad. Islamic tradition holds that the Koran was written fragmentarily during the Prophet's lifetime (d. 632) and that the recension that exists today was compiled and standardized during the caliphate of 'Uthmān ibn 'Affān (644–56). More than any other source, the Koran formed the basis of life, law and language for the Muslim community; and a knowledge of it is indispensible for anyone who pretends to familiarity with the Islamic world—past or present.

More importantly for our purposes, the Koran established an unchanging norm for the Arabic language. There are, of course, certain lexical and syntactic features of Koranic Arabic that became obsolete in time, and the standardization of the language at the hands of the philologians of the eighth and ninth centuries emphasized certain extra-Koranic features of the old Arabian poetic κοινή while downplaying other, Koranic usages; yet by and large not only the grammar but even the vocabulary of a modern newspaper article display only slight variation from the established norm of classicized Koranic Arabic.

It is the grammar of that classicized Koranic Arabic that is presented to the student in this book. With very few exceptions (and those in the initial lessons only), all examples and readings have been taken directly from the text of the Koran and the body of *hadith,* the reports of Muhammad's sayings, and supplemented with extracts from other classical sources. Every effort has been made to limit the vocabulary to which the student is exposed to common lexical items: obscure and highly idiosyncratic words have been avoided as unsuitable for an elementary grammar. By the end of the forty lessons, which are designed to cover a normal academic year, the student will have an active basic

vocabulary of over 450 words and/or productive roots (from which many times that number of individual lexical items can be regularly and predictably formed); and in the course of readings, passive exposure is given to more than 400 additional items of vocabulary. Items intended for active acquisition are intentionally repeated as often as possible in the exercises for reinforcement.

From the very beginning of this book Arabic is presented in its normal state, i.e., unvocalized. Most grammars of Arabic accustom the student to reading Arabic fully vocalized and then gradually eliminate the vowels in an effort to wean the learner from them. However, no matter how gradual the withdrawal process may be, when the final inflectional vowels are removed, most students panic at the sight of a "naked" Arabic word. It is felt to be preferable to train the learner from the beginning to recognize words as they will be seen ever afterwards. It is true, of course, that the Koran is always fully vocalized; but a student who can read Koranic text unvocalized as an exercise can cope with any other text he is likely to encounter later.

Preliminary Matters

1 The Sounds of Arabic. A discussion of the sounds not found in English is given below, but the student should imitate the instructor or a native speaker of Arabic to acquire correct pronunciation.

1.1 CONSONANTS. The following sounds are quite similar to their English counterparts and hence need no special explanation:

b as in "bit"	*s* as in "sun"	*n* as in "noon"
t as in "ten"	*z* as in "zoo"	*w* as in "wet"
d as in "den"	*j* as in "judge"	*y* as in "yet"
k as in "kit"	*h* as in "hat"	
f as in "fan"	*m* as in "moon"	

The following special symbols also have exact English counterparts:

'	the glottal stop: this sound occurs in English dialect pronunciations of "li'l" (for "little") and "bo'l" (for "bottle"); it also occurs in words such as "uh-oh."
θ	the *th* in "thin"
ð	the *th* in "then." Although these two sounds are spelled alike in English, they are quite distinct.
š	the *sh* in "ship"

The following sounds require explanation, as they have no counterparts in English:

ṭ	a velarized *t*, pronounced like *t*, but the tongue is raised high against the velar ridge. Pronunciation of all the velarized consonants is accompanied by pharyngealization, or constriction in the back of the throat, which produces a *t*-like sound with a heavy, thudding overcast, the effect of which is most clearly heard in the following vowel.
ḍ	the voiced counterpart to *ṭ*. This is the *d*-sound produced in the same manner as *ṭ*.
ṣ	a velarized *s*, similar to *s* but produced by elevating the tongue toward the velar ridge. This sound, like all the velarized consonants, imparts a "cloudy" quality to surrounding vowels as a secondary articulation.
ẓ	this is pronounced either (1) as the voiced counterpart to *ṣ* or (2) as the velarized counterpart to ð. Most modern pronunciations favor the former, although the choice among speakers of modern Arabic is conditioned largely by dialectal considerations.
q	a uvular plosive stop, pronounced like *k* but further back in the throat. The correct point of articulation is against the soft palate.
x	the voiceless velar fricative, a scrape in the back of the throat as in the German *Bach* and Scottish *loch*.
ǧ	the voiced velar fricative, the "gargling" sound similar to but stronger than the Parisian French and German *r*. It is the voiced counterpart to *x* and is produced in exactly the same manner but with the addition of voice.
ḥ	the voiceless pharyngeal fricative, produced like an *h* but further forward in the throat. A constriction in the pharynx produces a low, hissing sound with no trace of scraping. In learning this sound care must be taken to distinguish it properly from *x* on the one hand and from *h* on the other.

‘   the voiced pharyngeal fricative, the most characteristic sound of Arabic, but by far the most difficult for learners to produce. As with *ḥ*, the throat muscles are highly constricted with the vocal cords vibrating to produce a sound close to a gag.

l   the clear *l* of French and Italian, not the "dull" *l* of English, except in the word *allāh-* ('God') when it is preceded by the vowel *a* or *u*.

r   an alveolar flap as in Italian or Spanish—never the constriction of American English. Doubled *rr* is a roll like the *rr* of Spanish.

1.2 VOWELS. Arabic has only three vowels, *a*, *i* and *u*. They occur, however, as long and short and contrast vividly with each other. The consonantal environment also has an effect on the quality of each of the vowels.

a   (short *a*) in an ordinary (front) environment pronounced similarly to the *a* in "cat"; in a velar or back environment, i.e., when in the same syllable as any of the velarized consonants (*d, t, ṣ, ẓ*), *r* or any of the guttural consonants (*ḥ, x, q, ġ, ‘*), short *a* is more like the *o* in "cop."

ā   (long *a*) in ordinary environments pronounced like short *a* but held for a much longer duration, something like the *a* in "cab" but even longer; in velar and back environments it is like the *a* in "calm" but longer.

i   (short *i*) pronounced like the *i* in "bit" in nonvelarized environments; in the vicinity of a velarized consonant it is closer to the *i* of "bill."

ī   (long *i*) similar to the *ea* of "bead"; in velarized environments the quality is significantly "clouded"—rather like the *ea* of "peal."

u   (short *u*) between the *oo* of "boot" and the *u* of "put"; being a back vowel, it is only marginally affected by velarization but is slightly fronted.

ū   (long *u*) like the *oo* of "moon"; in velar and back environments it is slightly fronted.

ay   is pronounced like the *i* in "bite"

aw   is pronounced like the *ow* in "cow"

2 Syllabification. Every syllable in Arabic begins with a single consonant and is followed by a vowel (short or long). Thus, wherever two consonants occur together, including doubled consonants, the syllabic division falls between them. Examples:

> *ja‘altu > ja-‘al-tu* I made/put
> *ba‘aθani > ba-‘a-θa-ni* he sent me
> *nabīyunā > na-bī-yu-nā* our prophet
> *yaktubūnahā > yak-tu-bū-na-hā* they write it
> *walākinnahunna > wa-lā-kin-na-hun-na* but they (fem.)

When initial vowels are dropped, resulting phrases should be divided syllabically as isolated words are:

> *bismi llāhi > bis-mil-lā-hi* in the name of God
> *li-mra‘atin > lim-ra-‘a-tin* for a woman
> *mina l-‘arḍi > mi-nal-‘ar-ḍi* from the earth
> *fi l-‘arḍi > fil-‘ar-ḍi* on the earth

Clusters of more than two consonants do not occur in classical Arabic.

A syllable that ends in a short vowel is a **short syllable**; a syllable that ends in a long vowel is a **long syllable**. Syllables that end in a consonant are also long but are said to be **closed**. Closed syllables with long vowels are rare in Arabic.

3 Stress. There are two simple rules for determining the placement of stress (accent) in Arabic:

(1) The final syllable (ultima) *never* receives stress.

(2) Not counting the final syllable, the first syllable from the end of the word that is long or closed receives stress.

ḍarabatnā	>	*ḍa-ra-'bat-nā* (-bat- is closed)
yaqtulannaka	>	*yaq-tu-'lan-na-ka* (-lan- is closed)
yaqtulūnī	>	*yaq-tu-'lū-nī* (-lū- is long)
madīnatī	>	*ma-'dī-na-tī* (-dī- is long)

As to how far back stress may recede, there are two schools of practice.

(a) One school allows stress to recede indefinitely until a stressable syllable is found, or to the first syllable of the word.

ḍarabahum	>	*'ḍa-ra-ba-hum*
yaqtulunī	>	*'yaq-tu-lu-nī*
madīnatuhum	>	*ma-'dī-na-tu-hum*

(b) The other school does not allow stress to recede farther back than the third syllable from the end (the antepenult).

ḍarabahum	>	*ḍa-'ra-ba-hum*
yaqtulunī	>	*yaq-'tu-lu-nī*
madīnatuhum	>	*ma-dī-'na-tu-hum*

Native speakers of Arabic normally impose the stress patterns of their own dialects upon Classical Arabic. This will account for the wide variety the student may encounter from native speakers.

4 The Arabic Script. Arabic is written in letters related to the Aramaic and Syriac and known as the Arabic alphabet. This alphabet, which is written from right to left, has a total of twenty-eight characters, all but one of which represent consonants. The Arabic script does not normally represent the short vowels; only the long vowels and diphthongs have graphic representations as the script is usually employed.

This alphabet is a "script" in that most letters must be connected one to another. There are no separate letter forms corresponding to the "printing" of the Latin alphabet. Because the letter shapes vary slightly

depending upon their position in a word, all letters have at least two forms and at most four.

Most letters connect on both sides (i.e., from the right and to the left) and have four forms: (1) the "initial" form, used as the first letter in a word or when following a nonconnecting letter and followed by any other letter; (2) the "medial" form, used when the letter is both preceded and followed by other connecting letters; (3) the "final" form, used when the letter is preceded by a connecting letter and is also the last letter in the word; and (4) the "alone" form, used only when the letter is the last letter in a word and is preceded by a nonconnecting letter.

Those letters that do not connect forward (i.e., to the left) have only two forms: (1) the "initial-alone" form, used (a) when the letter is the first letter in a word and (b) when it is preceded by a nonconnecting letter; (2) the "medial-final" form, used when preceded by a connecting letter. The six nonconnecting letters are marked by asterisks in the chart below.

5 The Alphabet.

NAME OF LETTER	ALONE FORM	FINAL FORM	MEDIAL FORM	INITIAL FORM	TRANS-SCRIPTION
*'alif	ا	ﺎ	ﺎ	ا	—
bā'	ب	ﺐ	ﺒ	ﺑ	*b*
tā'	ت	ﺖ	ﺘ	ﺗ	*t*
θā'	ث	ﺚ	ﺘ	ﺛ	*θ*
jīm	ج	ﺞ	ﺠ	ﺟ	*j*
ḥā'	ح	ﺢ	ﺤ	ﺣ	*ḥ*
xā'	خ	ﺦ	ﺨ	ﺧ	*x*
*dāl	د	ﺪ	ﺪ	د	*d*
*ðāl	ذ	ﺬ	ﺬ	ذ	*ð*
*rā'	ر	ﺮ	ﺮ	ر	*r*
*zāy	ز	ﺰ	ﺰ	ز	*z*

sīn	س	مس	ــسـ	ـس	s
šīn	ش	ـش	ـشـ	ـش	š
ṣād	ص	ـص	ـصـ	ـص	ṣ
ḍād	ض	ـض	ـضـ	ـض	ḍ
ṭā'	ط	ـط	ـطـ	ـط	ṭ
ẓā'	ظ	ـظ	ـظـ	ـظ	ẓ
'ayn	ع	ـع	ـعـ	ـع	'
ğayn	غ	ـغ	ـغـ	ـغ	ğ
fā'	ف	ـف	ـفـ	ـف	f
qāf	ق	ـق	ـقـ	ـق	q
kāf	ك	ـك	ـكـ	ـك	k
lām	ل	ـل	ـلـ	ـل	l
mīm	م	ـم	ـمـ	ـم	m
nūn	ن	ـن	ـنـ	ـن	n
hā'	ه	ـه	ـهـ	ـه	h
*wāw	و	ـو	ـو	ـو	w
yā'	ى	ـى	ـيـ	ـي	y

Additional Combinations and Signs

*lām-'alif	لا	لا	لا	لا	lā
tā' marbūṭa	ة	ـة			-at-
hamza	ء				'
šadda	ّ				(doubling)
'alif-madda	آ	آ	آ	آ	'ā

The only two-letter combination to have a separate form in the alphabet is the combination *lām* + *'alif*. The initial *lām*+*mīm* combination is conventionally written ل and should not be confused with *mīm* + *lām* (مل).

Numerals. Compound numerals are written, like English, from left to right (365 = ٣٦٥).

١	1	٣	3	٥	5	٧	7	٩	9
٢	2	٤	4	٦	6	٨	8	١٠	10

6 The Vowel Signs.

6.1 The short vowels and the sign of quiescence:

(1) *fatḥa*, the sign for *a*, is a short diagonal stroke placed over the consonant it follows in pronunciation, as in كَتَبَ *kataba* and خَرَجَ *xaraja*.

(2) *kasra*, the sign for *i*, is the same diagonal stroke placed under the consonant it follows in pronunciation, as in مِن *mina* and بِه *bihi*.

(3) *ḍamma*, the sign for *u*, is a small *wāw* placed over the consonant it follows in pronunciation, as in كُتُبُ *kutubu* and رَجُلُ *rajulu*.

(4) In fully vocalized texts such as the Koran, every consonant must be marked, hence the existence of *sukūn*, the sign for no vowel at all (quiescence), usually written as a small circle above the consonant, as in كَتَبْتُ *katabtu* and مِن *min*.

6.2 The long vowel signs are as follows:

(1) *ā* is indicated by *fatḥa* plus *alif*, as in كَاتَبَا *kātabā* and قَام *qāma*. Note that *ā* is often, especially in the Koran, written defectively as "dagger *alif*" above the consonant, as in الله *allāhu* and إِبْرٰهِيمُ *'ibrāhīmu*

(2) *ī* is indicated by *kasra* plus *yā'*, as in كبِير *kabīr-* and دِين *dīn-*.

(3) *ū* is indicated by *ḍamma* plus *wāw*, as in رَسُول *rasūl-* and ثُوم *θūm-*

6.3 The diphthong signs are a combination of the short vowel *a* and consonant:

(1) *ay* is indicated by *fatḥa* plus *yā'*, as in أَيْنَ *'ayna*

(2) *aw* is indicated by *fatḥa* plus *wāw*, as in دَوْر *dawr-*

6.4 *Otiose alif.* In certain conjugational forms an *alif* is appended to a lengthening *wāw*, as in كَتَبُوا *katabū*. This *alif* is not pronounced and serves merely to indicate the verbal form. It owes its existence to early orthographic conventions.

6.5 *Alif maqṣūra.* The *alif maqṣūra*, also called *alif bi-ṣūrati l-yā'* (*alif* masquerading as *yā'*), occurs word-finally only. Written like a *yā'*, it is pronounced exactly like a lengthening *alif*, as in المعنى *al-ma'nā* and رمى *ramā*. When any enclitic suffix is added to *alif bi-ṣūrati l-yā'* it becomes "tall" *alif*, as in معناه *ma'nā-hu* and رماه *ramā-hu*.

7 Additional Orthographic Signs.

7.1 *Hamza*, the sign of the glottal stop (*'*). Word-initially it is invariably written on *alif*. When the vowel of the *hamza* is *a* or *u*, the *hamza* is commonly written above the *alif*, as in أرض *'ard-* and أن *'an.*

But when the vowel is *i*, the *hamza* is commonly written beneath the *alif*, as in إنسان *'insān-* and إن *'in.*

Non-initially the "bearer" of the *hamza* may be:

(1) *alif*, as in سأل *sa'ala*
(2) *wāw*, as in سؤال *su'āl-*
(3) *yā'* without dots, as in رئيس *ra'īs-*
(4) nothing, as in نساء *nisā'-*

For a full treatment of the orthography of the *hamza*, see Appendix G.

7.2 *Waṣla*, a small initial *ṣād*, is the sign of elision. Many initial vowels, notably the vowel of the definite article, are elided when not in sentence-initial position. When such elision occurs, the *waṣla* sign is

placed over the *alif*. E.g., when sentence initial, الأرض *al-'arḍu*, but فى الأرض *fī l-'arḍi.*

In the vocabularies, words that begin with *hamza* non-elidible will be indicated by the apostrophe (glottal stop), as in *'ard-* and *'insān-*. Words beginning with elidible vowels will be indicated by the absence of the apostrophe, as in *imra'at-* and *ibn-*, the initial vowel of which is elided, as in *mini mra'at-* and *li-bn-*.

7.3 *Šadda*, the sign of gemination. Doubled consonants are never written twice in Arabic but are indicated by placing the sign *šadda* over the doubled consonant. In unvocalized texts the *šadda* may be indicated sporadically, but it is not normally given.

جنّة	*jannat-*	مكّة	*makkat-*
سيّد	*sayyid-*	نبيّ	*nabiy- (nabiyy-)*
ردّ	*radda*	نبوّة	*nubūwat- (nubuwwat)*

7.4 *Alif-madda*, the sign of glottal stop (*'*) followed by *ā*. Word-initially *'ā* is written with *alif-madda* in order to avoid the conjunction of two *alif*s, a situation that is not ordinarily permitted orthographically.

| آمن | *'āmana* | الآية | *al-'āyat-* |

7.5 *Tā' marbūṭa* occurs word-finally only. It is written like a *ha'* with two dots above. Invariably preceded by the vowel *a* (long or short), it is pronounced exactly like a *t* except in pausal form (for which see Appendix F). The *tā' marbūṭa* is generally a sign of feminization, although not all words that end in it are feminine by any means. Since *tā' marbūṭa* occurs word-finally only, when any suffix is added to it the *tā' marbūṭa* is written as an ordinary *tā'*. Thus:

	مدينة	*madīnatu*	حياة	*ḥayāti*
but	مدينتنا	*madīnatunā*	حياتهم	*ḥayātihim*

7.6 *Omission of Orthographic Signs.* The following orthographic signs are omitted from Arabic texts as they are normally printed (other

than the Koran, which is always fully vocalized, and poetry, which is generally heavily vocalized);

(1) all vowels and *sukūn*. An occasional vowel may be supplied to avoid ambiguity;

(2) initial *hamza*. Internal and final *hamza*s are fairly consistently given;

(3) *waṣla*. This sign almost never appears in ordinary texts;

(4) *madda*, seldom omitted from careful texts;

(5) the dagger *alif*, normally omitted from the few words in which it occurs. It is seldom omitted from the word *allāh-* ('God'), for which a special symbol exists in most type fonts;

(6) *šadda*, occasionally given where ambiguity might otherwise arise.

8 Orthography of the Indefinite Inflectional Endings (nunation). The grammar involved in these endings will be taken up in Lesson One. For now, simply learn the orthography.

8.1 The indefinite nominative ending *-un* is written by doubling the *ḍamma* of the definite ending, conventionally written ˝:

رجلٌ *rajulun*	مدينةٌ *madīnatun*
بيتٌ *baytun*	امرأةٌ *imra'atun*

8.2 The indefinite genitive ending *-in* is written by doubling the *kasra* of the definite:

رجلٍ *rajulin*	مدينةٍ *madīnatin*
بيتٍ *baytin*	امرأةٍ *imra'atin*

8.3 The indefinite accusative ending *-an* is written by doubling the *fatḥa* of the definite ending **and** adding *alif* to all words except those that end in *tā' marbūṭa, alif maqṣūra* and *alif-hamza (-ā'-)*. The double *fatḥa* is conventionally placed on top of the *alif*.

رجلاً *rajulan*	مدينةً *madīnatan*
بيتاً *baytan*	معنًى *ma'nān*

أسماءً *'asmā'an*

8.4 Nouns that end in *alif maqṣūra* are indeclinable, but many of them show state by suffixing the *-n* termination of the indefinite, which has the secondary effect of shortening the long *ā*.

المعنى *al-ma'nā* (definite)	معنًى *ma'nān* (indefinite)

8.5 Most nouns that end in "tall" *alif* are invariable: they show neither case nor state.

دنيا *dunyā* (all cases, all states)	عليا *'ulyā* (all cases, all states)

A few of these show state like the previous class:

العصا *al-'aṣā* (definite)	عصًا *'aṣān* (indefinite)

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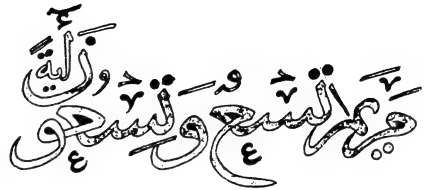
Ic…wolde þas lytlan boc awendan to
Engliscum gereorde of þæm stæftcræfte
þe is gehatten *grammatica*…for þæm þe
stæftcræfte is seo cæg þe þara boca and-
giet unlycþ.

(I wanted to translate this little book on
the art of letters called *grammatica* into
the language of the English, for that art is
the key that unlocks the sense of books.)

—Aelfric's preface to his Latin grammar

Lesson One

1 The Definite Article. The Arabic definite article, which corre-
sponds roughly to the English article 'the,' is invariably written as *alif-
lām* attached to the noun. When the article is the initial element in a sen-
tence or phrase, which does not occur frequently, it is pronounced *al-;*
in any other position the article is necessarily preceded by a vowel, in
which case the *a* vowel of the article is elided. The *-l-* of the article is
pronounced as *-l-* when followed by any of the consonants in the left-
hand column below; when followed by any of the consonants in the
right-hand column, the *-l-* assimilates to the consonant, which is then
doubled in pronunciation. This assimilation is indicated in vocalized
texts by leaving the *lām* with no marking at all and by placing a *šadda*
over the initial consonant of the word, as shown by the first two exam-
ples.

NON-ASSIMILATING CONSONANTS		ASSIMILATING CONSONANTS[1]		
'	ٱلأَرْضُ *al-'arḍu*	t	ٱلتَّابُوتُ	*at-tābūtu*
b	ٱلبَيْتُ *al-baytu*	θ	ٱلثَّمَنُ	*aθ-θamanu*
j	الجنة *al-jannatu*	d	الدُّنْيا	*ad-dunyā*
ḥ	الحليم *al-ḥalīmu*	ð	الذكر	*að-ðikru*
x	الخبر *al-xabaru*	r	الرجل	*ar-rajulu*

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[1]It may be helpful when learning the assimilating consonants to note that they
consist of all the "dentals" (all *t*'s, *d*'s and *th*), all the sibilants (all *s*'s and *z*'s) and
the "liquids" (*r, l, n*).

'	العرب	al-'arabu	z	الزمن	az-zamanu
ğ	الغنى	al-ğanīyu	s	الستر	as-sitru
f	الفاكهة	al-fākihatu	š	الشمس	aš-šamsu
q	القرآن	al-qur'ānu	ṣ	الصبر	aṣ-ṣabru
k	الكتاب	al-kitābu	ḍ	الضال	aḍ-ḍāllu
m	المدينة	al-madīnatu	ṭ	الطويل	aṭ-ṭawīlu
h	الهدى	al-hudā	ẓ	الظلم	aẓ-ẓulmu
w	الولد	al-waladu	l	الليل	al-laylu
y	اليوم	al-yawmu	n	النبى	an-nabīyu

2 Case and State of the Noun. Arabic nouns are subject to desinential inflection, that is, endings are added to the base of the noun to indicate what grammatical function the noun serves in the phrase in which it occurs.

2.1 The states are two, **definite** and **indefinite**. The definite corresponds generally to the English noun with the definite article "the" and also to generic uses. The indefinite corresponds generally to the English noun with the indefinite article "a" (plural "some"). Nouns are grammatically definite if they are (1) preceded by the definite article, or (2) the first member of a construct state (this will be introduced in §7). A noun that does not meet one of these two criteria is grammatically indefinite.

2.2 The cases are three, **nominative, genitive** and **accusative.** Fully inflected nouns, or noun that have different endings for each of the three cases in both states, are called **triptotes.** The triptote endings are:

	INDEFINITE		DEFINITE	
CASE	ENDING	EXAMPLE	ENDING	EXAMPLE
nom.	-un	رجلٌ rajulun	-u	الرجل ar-rajulu
gen.	-in	رجلٍ rajulin	-i	الرجل ar-rajuli
acc.	-an	رجلاً rajulan[1]	-a	الرجل ar-rajula

2.3 A second class of inflected nouns is called **diptote.** Diptotes never have the -n termination of the indefinite state, and the genitive and

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[1]For the *alif* termination, see Preliminary Matters §8.3.

accusative cases are identical. Where the genitive and accusative cases share the same inflectional ending, it will be referred to as the **oblique** case. Nouns classed as diptotes are diptote in the indefinite state only; **ALL NOUNS ARE INFLECTED AS TRIPTOTES WHEN DEFINITE.** The diptote endings are:

	INDEFINITE		DEFINITE	
CASE	ENDING	EXAMPLE	ENDING	EXAMPLE
nom.	-u	انبياء 'anbiyā'u	-u	الانبياء al-'anbiyā'u
gen.	-a	انبياء 'anbiyā'a	-i	الانبياء al-'anbiyā'i
acc.	-a	انبياء 'anbiyā'a	-a	الانبياء al-'anbiyā'a

2.4 The nominative case is used (1) for the subject of a verb, which normally follows the verb directly.

خلق الله	xalaqa llāhu	God created.
دخل رجل	daxala rajulun	A man entered.

(2) for both subject and predicate of nonverbal, equational sentences (Arabic has no verb 'to be' in the present tense).

محمد رسول	muḥammadun rasūlun	Muhammad is an apostle.
الرجل مؤمن	ar-rajulu mu'minun	The man is a believer.

2.5 The genitive case is used (1) for complements of all prepositions.

فى مدينة	fī madīnatin	in a city
فى المدينة	fi l-madīnati	in the city
من مؤمن	min mu'minin	from a believer
من المؤمن	mina l-mu'mini	from the believer

(2) for the second member of a construct state (see §7).

2.6 The accusative case is used (1) for all verbal complements and direct objects.

خلق الارض	xalaqa l-'arḍa	He created the earth.
دخل الجنة	daxala l-jannata	He entered the garden.

دخل مدينة‎ *daxala madīnatan*   He entered a city.

كان رسولاً‎ *kāna rasūlan*   He was an apostle.

(2) following the sentence-head particle *'inna*.

ان محمداً رسول‎ *'inna muḥammadan rasūlun*   Muhammad is an apostle.

ان الرجل مؤمن‎ *'inna r-rajula mu'minun*   The man is a believer.

(3) for adverbial expressions of time.

اليوم‎ *al-yawma*   today

الليلة‎ *al-laylata*   tonight

ليلاً‎ *laylan*   at night, by night

Vocabulary

Note: All triptote nouns will be indicated in the vocabularies by a hyphen; diptote nouns will be given in full with the *-u* ending. Prepositions that belong idiomatically with verbs will be indicated in the vocabularies, and they should be learned along with the verb.

VERBS

خرج‎ *xaraja* he went out (*min* of), he left (*min* someplace)

خلق‎ *xalaqa* he created

دخل‎ *daxala* he entered

كان‎ *kāna* he was (takes complement in the accusative)

NOUNS

الله‎ *allāhu* God (declined with definite case endings)

ارض‎ *'arḍ-* (fem.) earth

جنة‎ *jannat-* garden; paradise

رجل‎ *rajul-* man, male human being

رسول‎ *rasūl-* messenger, apostle

مدينة‎ *madīnat-* city, town

مؤمن‎ *mu'min-* believer (in the religious sense)

نبى‎ *nabīy-* prophet

OTHERS

ان‎ *'inna* (+ acc.) this word, a sentence-head particle, must be followed by a noun or enclitic pronoun (see §15), introduces a nominal clause; it is usually best left untranslated

اين‎ *'ayna* where?

من‎ *min(a)*[1] (+ gen.) from, among, of (in a partitive sense)

فى‎ *fī* (+ gen.) in[2]

و‎ *wa-* (proclitic) and

PROPER NAMES[3]

احمد‎ *'aḥmadu* Ahmad

محمد‎ *muḥammad-* Muhammad

موسى‎ *mūsā* (invariable) Moses

Exercises

(a) Vocalize, then read and translate:

٦ ان الرجل فى المدينة   ١ دخل الرجل المدينة

٧ اين الرجل احمد   ٢ خرج النبى من المدينة

٨ الرسول فى الجنة   ٣ الرجل نبى

٩ ان محمداً فى المدينة   ٤ كان الرجل نبياً

                ٥ اين محمد وموسى

(b) Give the Arabic for the following:

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[1]The prosthetic vowel that consonant-final words acquire when followed by an elidible *alif* will be so indicated in the vocabularies.

[2]When *fī* is followed by an elidible *alif*, it is pronounced with a short vowel, *fi*.

[3]Note that proper names may be diptote (*'aḥmadu*), triptote (*muḥammadun*) or invariable (*mūsā*). Triptote proper names, like *muḥammadun*, behave grammatically like indefinite nouns; semantically, however, they are definite.

1. a city, the city, in the city, from the city
2. a man, the man, from a man, from the man
3. a garden, the garden, in the garden, from a garden
4. a man entered, the man entered, the believer entered
5. a messenger left, the messenger left, Ahmad left, Moses left

(c) Translate into Arabic:

1. God created the earth.
2. The prophet entered the city.
3. Where are the apostle and the prophet?
4. Ahmad was in the garden.
5. The believer went out of the city.
6. Muhammad is in the city.
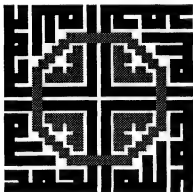
Lesson Two

3 Gender of the Noun. Arabic has two grammatical genders, masculine and feminine. These tend to follow natural gender, as naturally male persons and things are usually masculine, and naturally feminine persons and things are usually feminine; but it does not necessarily follow that all grammatically feminine nouns refer exclusively to females, as there are many examples to the contrary. The following types of nouns may be classed as feminine:

(1) nouns referring to intrinsically female beings, like *'umm-* 'mother,' *'uxt-* 'sister,' and *bint-* 'daughter.'
(2) names of towns and cities (*Baġdādu* 'Baghdad'), countries (*Miṣru* 'Egypt'), tribes, etc.
(3) parts of the body that occur in pairs, like *'ayn-* 'eye,' *'uðn-* 'ear,' *yad-* 'hand,' etc.
(4) most, but not all, singular nouns ending in ꞓ, like *madīnat-* 'city,' *laylat-* 'night,' etc.
(5) collective nouns, like *'arab-* 'Arabs,' as well as many plurals when treated as collective.

In general, nouns that do not fall into one of these categories are masculine—with the exception of a very few nouns with no external indication of grammatical femininity that are feminine by convention, such as *'arḍ-* 'earth' and *šams-* 'sun.' Such words will be marked in the vocabularies.

4 Adjectives and Adjectival Agreement. The distinction between noun and adjective in Arabic is basically one of usage, that is, the function of a given word in a sentence determines whether it is a noun or

adjective. All adjectives may be used as nouns (but not necessarily vice versa).

4.1 Attributive adjectives invariably follow the nouns they modify **and agree completely in (1) case, (2) number, (3) gender, and (4) determination (state).** Thus, an indefinite masculine singular noun in the nominative case must be modified by a similar adjective.

ملك كبير *malikun kabīrun*	a great king

If the noun is definite, the adjective must also be definite:

الملك الكبير *al-maliku l-kabīru*	the great king
من الملك الكبير *mina l-maliki l-kabīri*	from the great king

4.2 Feminine singular adjectives are formed by adding *tā' marbūṭa* (*-at-*) to the masculine base (the word without its inflectional endings).

مدينة كبيرة *madīnatun kabīratun*	a great city
المدينة الكبيرة *al-madīnatu l-kabīratu*	the great city
فى مدينة صغيرة *fī madīnatin ṣaġīratin*	in a small city
فى المدينة الصغيرة *fī l-madīnati ṣ-ṣaġīrati*	in the small city

4.3 Predicate adjectives and verbal complements agree with their subjects in gender and number. They occur in the **indefinite state** and hence do not agree in determination (state). The case of the predicate adjective is determined by the syntax of the sentence.

الملك كبير *al-maliku / kabīrun*	The king is great.
ان المدينة كبيرة *'inna l-madīnata / kabīratun*	The city is large.
كان الملك كبيرا *kāna l-maliku kabīran*	The king was great.

5 Predication of Existence. Existential predication (English "there is, there are") is accomplished by reversing the normal order of a sentence, that is, by placing the subject (necessarily indefinite) after the predicate.

فى المدينة رجل *fī l-madīnati rajulun*	There is a man in the city.

Such sentences are almost always introduced by the sentence-head particle *'inna*, which will put the subject into the accusative case.

ان فى المدينة نبيأ كبيرأ *'inna fī l-madīnati nabīyan kabīran*	There is a great prophet in the city.
ان فى البيت امرأة كبيرة *'inna fī l-bayti mra'atan kabīratan*	There is an old woman in the house.

6 The Preposition *li-*. The preposition *li-* ('to, for') is proclitic, i.e., it is attached directly to the following word. Like all prepositions it takes the genitive case.

لرجل *li-rajulin*	to/for a man

Words that begin with elidible *alif* lose their initial vowels in favor of the vowel of *li-*. The *alif* is retained orthographically.

لامرأة *li-mra'atin*	to/for a woman

When *li-* is followed by the definite article, however, the *alif* of the article is dropped and the *l-* of the preposition is added to the remaining *-l-* of the article.

للبنت *lil-binti*	to/for the girl

When *li-* is added to words that begin with *l* and that already have the definite article, such as *al-laylat-*, giving *lil-laylati*, only two *lāms* are written, the second and third coalescing with *šadda*. In an unvocalized text the definite and indefinite of *li-* + *l*-initial words are written the same (i.e., *li-l-* and *lil-l-* are written identically with two *lāms*).

ليلة (لِلَّيْلَةٍ) *li-laylatin*	for a night
لليلة (لِلَّيْلَةِ) *lil-laylati*	for the night

When the word *allāhu* is preceded by *li-*, it is treated similarly.

لله *li-llāhi*	to/for God

6.1 As Arabic has no verb 'to have,' *li-* is commonly used to express possession in the following manner:

ان الارض لله	*'inna l-'arḍa li-llāhi*	The earth is God's.
ان الحديقة للمرأة	*'inna l-ḥadīqata lil-mar'ati*	The garden belongs to the woman.

In such constructions the *li-* phrase precedes an indefinite noun (see §5).

للرجل بنت	*lir-rajuli bintun*	The man has a daughter.
ان للمرأة ولداً	*'inna lil-mar'ati waladan*	The woman has a child.

Vocabulary

NOUNS

امرأة (المرأة) *imra'at-* woman; wife (with the definite article this word becomes المرأة *al-mar'at-*)[1]

بنت *bint-* (f.) girl; daughter

حديقة *ḥadīqat-* garden

عين *'ayn-* (f.) eye; spring

ليل/ليلة *layl-* night(time); *laylat-* night (one night); الليلة *al-laylata* tonight

ولد *walad-* boy, child

يد *yad-* (f.) hand, arm

ADJECTIVES

صغير *ṣaḡīr-* small, little; young

قريب (من) *qarīb-* close, near, nearby *(+ min to)*

كبير *kabīr-* big, large; old; great

OTHERS

هنا *hunā* (invariable) here

ل *li-* (proclitic + genitive) to, for

Exercises

(a) Give the Arabic for the following:

1. a small boy, the small boy, from the small boy, for a small boy
2. an old woman, the old woman, from an old woman, to an old woman
3. a small hand, the small hand, in the small hand
4. a large garden, the large garden, in the large garden, in a large garden
5. a great prophet, the great prophet, for a great prophet, for the great prophet
6. a nearby city, the nearby city, from the nearby city, for the nearby city

(b) Vocalize, then read and translate:

١ العين الكبيرة قريبة من المدينة.
٢ البنت الصغيرة قريبة من المرأة.
٣ خرج الولد الصغير من المدينة اليوم.
٤ ان الحديقة الصغيرة قريبة من هنا.
٥ ان في الحديقة الكبيرة عيناً صغيرة.
٦ البنت الكبيرة في المدينة.
٧ ان الارض كبيرة.
٨ المرأة في المدينة الليلة.
٩ الجنة للمؤمن.
١٠ للرجل الكبير بنت صغيرة.

(c) Translate into Arabic:

1. The small boy was here
2. The large city is close to a spring.
3. The old man was a believer.
4. Ahmad went out from the garden near the city.
5. The city has a great prophet.
6. The small girl is a believer
7. There is a spring in the city.
8. The woman has a small garden.

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[1] Note that the change in the word occurs **only** when the definite article is attached to the word.

Lesson Three

7 The Construct State. This characteristic feature of Semitic languages has no true parallel in Indo-European tongues. Stated simply, the construct state, or "chain," consists of two nouns and indicates a possessive or limiting relationship between the two.

7.1 The first member of the construct, the thing possessed or limited, may **never** have the definite article; it is, however, **grammatically definite by definition** in a formal sense by virtue of its position in the construct: it is ordinarily declined with the definite case endings. The second member of the construct, the possessor or limiter, is in the genitive case and may be definite or indefinite. With the sole exception of the demonstrative adjective (to be introduced in §17), **NOTHING MAY INTERVENE BETWEEN TWO MEMBERS OF A CONSTRUCT.**

When the second member of the construct is indefinite, the entire construct has an indefinite sense.[1]

كتاب رسول	*kitābu rasūlin*	an apostle's book
بيت امرأة	*baytu mra'atin*	a woman's house

When the second member of the construct is definite, the entire construct has a definite sense.

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[1] An indefinite first member of the construct is not possible. For phrases such as "a book of the apostle," a periphrastic construction such as *kitābun lir-rasūli* ('a book belonging to the apostle') or *kitābun min kutubi r-rasūli* ('a book from among the apostle's books') is used.

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كتاب الرسول	*kitābu r-rasūli*	the book of the apostle / the apostle's book
بيت المرأة	*baytu l-mar'ati*	the house of the woman / the woman's house

The case of the first member is in no way affected by the construct state. The first member takes normal definite case endings according to the syntax of the sentence.

بيت الرجل صغير	*baytu r-rajuli ṣaġīrun*	The man's house is small.
دخل بيت الرجل	*daxala bayta r-rajuli*	He entered the man's house.
خرج من بيت الرجل	*xaraja min bayti r-rajuli*	He went out from the man's house

The construct chain may be extended indefinitely by making the second member of one construct the first member of a second, etc.

بيت امرأة شيخ المدينة	*baytu mra'ati šayxi l-madīnati*	the city elder's wife's house

7.2 Adjectives with the construct. Since nothing can intervene between the members of a construct, all attributive adjectives describing either member must follow the construct. Case and/or gender agreement usually makes it clear which of the two members a given adjective is modifying.

بيت الملك الكبير	*baytu l-maliki l-kabīru*	the king's great house
بيت الملك الكبير	*baytu l-maliki l-kabīri*	the great king's house
بيت ملك كبير	*baytu malikin kabīrin*	a great king's house![1]
مدينة الرسول الكبيرة	*madīnatu r-rasūli l-kabīratu*	the apostle's great city

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[1] Another, but rare, possibility for reading this string is *baytu malikin kabīrun*, where *baytu malikin* is taken as an indefinite construct forming a "compound noun" meaning 'king-house, royal residence' and modified by the indefinite adjective *kabīrun*. Such "compound nouns" are exceedingly rare in Arabic.

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If the first member is in the genitive case and both members are of the same gender, ambiguity can arise. Context and/or sense, however, should indicate which noun the adjective is modifying.

فى بيت الملك الكبير	*fī bayti l-maliki l-kabīri*	in the king's great house *or* in the great king's house

Vocabulary

VERBS

ذهب   *ðahaba* he went

وجد   *wajada* he found

NOUNS

ابن   *ibn-* son

اسم   *ism-* name (the *alif* of *ism-* is dropped in the phrase بسمالله *bi-smi llāhi* 'in the name of God'; elsewhere the *alif* is retained)

بيت   *bayt-* house, dwelling

رب   *rabb-* lord, master

شيخ   *šayx-* old man, elder, chief

كتاب   *kitāb-* book

ملك   *malik-* king

مكة   *makkatu* Mecca

يوم   *yawm-* day; *al-yawma* today

ADJECTIVES

جميل   *jamīl-* handsome, beautiful

عظيم   *'aẓīm-* great, huge, magnificent

OTHERS

الى   *'ilā* (+ genitive) to (generally implies motion or direction toward)

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بِ *bi-* (proclitic + genitive) in, by (instrumental), with, for (this preposition is highly idiomatic; usages will be indicated in the vocabularies)

Exercises

(a) Read and translate:

٤ بيت ملك	٧ شيخ المدينة	١ اسم البنت
٥ رب البيت	٨ كتاب بنت	٢ ملك الارض
٦ لابن الرجل	٩ فى جنة الله	٣ ولد امرأة

(b) Give the Arabic:

1. God's earth
2. a prophet's city
3. the apostle's book
4. Muhammad's child
5. for the king's wife
6. from the man's garden
7. the woman's daughter
8. the old man's master
9. Ahmad's son
10. the lord's house

(c) Translate into English:

١ خرج شيخ المدينة الكبيرة من بيت المرأة الجميلة.

٢ ذهب ابن الرجل الى حديقة الملك العظيمة اليوم.

٣ كان كتاب الرسول فى بيت الملك.

٤ وجد الشيخ الكبير كتاب الولد الصغير فى البيت.

٥ كان اسم ابن الرجل المؤمن محمداً.

٦ دخل الرجل بيت ابن الملك.

٧ ذهب الى بيت المرأة المؤمنة الليلة.

٨ ان كتاب الرسول للمؤمن.

٩ وجد النبي امرأة جميلة قريبة من العين.

(d) Translate into Arabic:

1. The child's lord's house is near here.
2. The apostle of God went to the city of the great king.
3. The man's son found a big book in the house.
4. The beautiful garden is for the king's wife.

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5. The prophet's city is near Mecca.
6. The woman's child is a believer in *(bi-)* the Apostle of God.

Lesson Four

8 The Dual Number. For two of anything Arabic employs the dual number, which is completely regular in its formation.

NOMINATIVE	*-āni*
OBLIQUE	*-ayni*

8.1 The dual nominative suffix, which is added to the base of the noun (i.e., the noun without its inflectional endings), is *-āni*.

رجل > رجلان	*rajul- > rajulāni*	two men (nom.)
المرأة > المرأتان	*al-mar'at- > al- mar'atāni*	the two women (nom.)

The dual oblique (genitive and accusative) suffix is *-ayni*.

من رجلين	*min rajulayni*	from two men
وجد امرأتين	*wajada mra'atayni*	He found two women.

8.2 When a dual noun is first member of a construct, the *-ni* ending is dropped from all cases. The resulting *-ā* of the nominative is pronounced short before an elidible *alif*. A prosthetic *-i* usually occurs with the oblique before an elidible *alif*.

امرأتا الملك	*imra'atā l-maliki*	the king's two wives (nom.)
لامرأتي احمد	*li-mra'atay 'aḥmada*	for Ahmad's two wives
لامرأتي الملك	*li-mra'atayi l-maliki*	for the king's two wives

8.3 Adjectival agreement with the dual is formed completely according to the rule for adjectives.

رجلان كبيران	rajulāni kabīrāni	two great men (nom.)
من رجلين كبيرين	min rajulayni kabīrayni	from two great men
وجد امراتين جميلتين	wajada mra'atayni jamīlatayni	He found two beautiful women.

9 The Plural Number: Sound Plurals. The "sound," or regular, plural is formed by adding a suffix to the base of the noun.

9.1 The base of the masculine noun is formed, as was the dual, by dropping the inflectional endings. The **sound masculine plural** suffix that is then added serves both the indefinite and definite states. Like the dual suffix, it has only nominative and oblique forms.

CASE	SUFFIX	INDEFINITE		DEFINITE	
nom.	-ūna	مؤمنون	mu'minūna	المؤمنون	al-mu'minūna
obl.	-īna	مؤمنين	mu'minīna	المؤمنين	al-mu'minīna

9.2 When the first member of a construct, the masculine plural ending drops the -na termination of both -ūna and -īna. The resulting final vowels, though written long, are shortened in pronunciation when followed by elidible *alif*.

مؤمنو مكة	mu'minū makkata	the believers of Mecca
مؤمنو المدينة	mu'minu l-madīnati	the believers of the city
لمؤمني مكة	li-mu'minī makkata	for the believers of Mecca
لمؤمني المدينة	li-mu'mini l-madīnati	for the believers of the city

9.3 The **sound feminine plural** is formed by dropping the -at- ending of words that end in tā' marbūṭa and adding the plural suffix. For nouns that do not end in -at-, the plural suffix is added to the base. Like the masculine plural, the feminine plural has only nominative and oblique forms. Unlike the masculine plural, it shows definite and indefinite states.

STATE	CASE	SUFFIX	EXAMPLE	
indefinite	nominative	-ātun	جنات	jannātun
	oblique	-ātin	جنات	jannātin
definite	nominative	-ātu	الجنات	al-jannātu
	oblique	-āti	الجنات	al-jannāti

Note that the sound feminine plural suffix **never takes -a as an inflectional vowel.** As expected, feminine plurals as first member of the construct use the definite plural forms.

مؤمنات المدينة	mu'minātu l-madīnati	the faithful women of the city
في جنات الارض	fī jannāti l-'arḍi	in the gardens of the earth

10 Broken Plurals; Triliteral Roots. In addition to the sound plurals formed by suffixing regular endings onto the singular base, Arabic has the so-called "broken," or internal, plural, formed by a rearrangement of the vowel pattern around the triliteral root of the singular base. Study the forms of the following nouns:

SINGULAR		PLURAL	
رجل	rajul-	رجال	rijāl-
رسول	rasūl-	رسل	rusul-
مدينة	madīnat-	مدن	mudun-
كتاب	kitāb-	كتب	kutub-
عين	'ayn-	عيون	'uyūn-
رب	rabb-	ارباب	'arbāb-
ملك	malik-	ملوك	mulūk-
شيخ	šayx-	شيوخ	šuyūx-
كبير	kabīr-	كبار	kibār-
ولد	walad-	اولاد	'awlād-

If we group these plurals according to vocalic pattern, we can easily distinguish several categories:

XiXāX	XuXuX	XuXūX	'aXXāX
rijāl-	mudun-	šuyūx-	'arbāb-
kibār-	kutub-	'uyūn-	'awlād-
	rusul-	mulūk-	

Notice that there is no predictable correspondance between the vocalic pattern of the singular and that of the plural. What remains stable in each word is the succession of three consonants. The tri-consonantal, or triliteral root system is the distinguishing characteristic of Semitic languages in general and of Arabic in particular. Nouns and verbs in Arabic behave in predictable fashions according to set patterns of vowels superimposed onto the triliteral roots. Thus, extracting the consonants from *malik-* as *m-l-k*, one can say that the word belongs to the triliteral radical √*MLK*, all of the derivatives of which share in some sense the basic meaning of the radical, which in the case of √*MLK* has to do with rule and possession. Other words produced from this root are *mulk-* 'kingship,' *milk-* 'property,' *mamlakat-* 'kingdom,' *malaka* 'to rule,' and a host of other predictable derived forms.

The vocalic pattern of *malikun* can then be said to be a short *a* after the first radical consonant and a short *i* after the second radical consonant, with the case ending (triptote) following the third radical consonant. A shorthand way of expressing the same thing would be to give the vocalic pattern as $C_1aC_2iC_3un$, where C_1 stands for any first radical, C_2 for the second, and C_3 for the third. This device is convenient and will be used occasionally in this book; unfortunately it cannot be pronounced. In order to have a "dummy" root to stand for any series of three consonants, the Arabic grammarians settled upon the root *F'L*, meaning 'to do'; thus, *malikun* is said to be on the pattern FA'ILUN, and its plural *mulūkun* on the pattern FU'ŪLUN.

The four plural patterns introduced in this lesson are (1) FI'ĀLUN, (2) FU'ULUN, (3) FU'ŪLUN, and (4) 'AF'ĀLUN. The triptote ending of these four tells us that any and all plurals on these patterns are triptote. The plural of *nabiyun*, *'anbiyā'u*, is on the pattern 'AF'ILĀ'U, a diptote pattern; this means that all plurals on this pattern are diptote, as *waliyun* 'friend' with its plural *'awliyā'u*.

Learn the plurals of these nouns, which have already been introduced in the singular. Note that some nouns have more than one plural.[1]

SINGULAR	PLURAL	SINGULAR	PLURAL
ابن	بنون banūna	عظيم	عظام 'iẓām-
	ابناء 'abnā'-		عظماء 'uẓamā'u
ارض	اراضي 'arāḍin[2]	عين	عيون 'uyūn-
اسم	اسماء 'asmā'-	كبير	كبار kibār-
	اسام 'asāmin	كتاب	كتب kutub-
امرأة	نساء nisā'-	ليل	ليالي layālin
بنت	بنات banāt-	مدينة	مدن mudun-
بيت	بيوت buyūt-	ملك	ملوك mulūk-
جنة	جنات jannāt-	مؤمن	مؤمنون mu'minūna
حديقة	حدائق ḥadā'iqu	نبى	انبياء 'ambiyā'u[3]
رب	ارباب 'arbāb-	ولد	اولاد 'awlād-
رجل	رجال rijāl-	يد	ايد 'aydin
رسول	رسل rusul-		اياد 'ayādin
شيخ	شيوخ šuyūx-	يوم	ايام 'ayyām-
صغير	صغار ṣiɡār-		

Vocabulary

آية/آيات 'āyat- pl 'āyāt- sign, token; verse of the Koran

ذلك ðālika (invariable) that (masc. sing. demonstrative)

خير xayr- good, a good thing

---

[1]Nouns with more than one connotation usually have different plurals for the different meanings, as is the case with the plurals of *ibn-: banūna* is used almost exclusively for the names of tribes and clans, and *'abnā'-* serves all other uses of 'sons.'

[2]This form falls into a pattern not yet introduced, as do the plurals of *ism-, laylat-* and *yad-* that end in *-in*.

[3]Note that the combination *-nb-* is pronounced "*-mb-*" wherever it occurs; *nabiy-* also forms a sound masculine plural, *nabiyūna*.

سماء/سموات *samā'-* (masc. and fem.) pl *samāwāt-* sky, heaven
(usually occurs in the def. pl.)

عبد/عباد *'abd-* pl *'ibād-* slave, servant (of God)

مخلص *muxliṣ-* pl *-ūna* sincere, devoted (*li-* to)

Exercises

(a) Give the Arabic:

1. the names of the prophets
2. the small (ones) of the city
3. the kings of the earth
4. the adults (big ones) of the house
5. the sincere believers of Mecca
6. the sons of elders
7. a man's two children
8. the men of the two cities
9. the masters of books
10. the woman's two small daughters

(b) Vocalize, then read and translate:

١٠ لرسل الله العظام	١ ملوك المدينة الكبار
١١ عباد الله المخلصون	٢ مدينة الانبياء العظام
١٢ شيوخ المدينة الكبار	٣ ارباب المدينة الكبيرة
١٣ شيوخ المدينة الكبيرة	٤ ابنا الملك الصغيران
١٤ فى حدائق بيوت الرجال	٥ نساء رجال مؤمنين
١٥ فى حديقة بيت المراة	٦ بيوت رجال المدينة
١٦ فى حديقتى بيتى المراتين	٧ مؤمنى الارض
١٧ ولدا المراة	٨ لشيخى مكة الكبيرين
١٨ اولاد المراة الصغار	٩ نساء الانبياء المؤمنات

(c) Vocalize, read and translate:

١ ان الله رب السموات والارض.
٢ وجد موسى عبداً من عباد الله المخلصين.
٣ ان للعبد المؤمن خيراً.
٤ خلق الله السموات والارض، وفى ذلك آية للمؤمنين.

٥ ان المؤمنين عباد الله.
٦ ذلك كتاب كبير لعبدين من عباد الله.
٧ للمراة بنتان كبيرتان وابن صغير.
٨ موسى ومحمد اسما نبيين مخلصين لله.
٩ كان العبد مخلصاً لرب البيت.
١٠ للانبياء نساء مؤمنات واولاد مؤمنون.

(d) Translate into Arabic:

1. The man is devoted to God, the Lord of heaven and earth.
2. That was in the books of the apostles.
3. The man's two children were (*kāna*) in the king's garden.
4. The large spring is near the city gardens.
5. A prophet's book is a good thing for the believers.
6. The cities of kings (use def. art.) are here on earth, and God's paradise is in heaven.

Lesson Five

11 Adjectives and Adjectival Agreement (Strict and Deflected Agreement). As has been seen, attributive adjectives agree with the nouns they modify in determination, case, gender, and number. Of gender/number agreement there are two types, (1) strict and (2) deflected.

11.1 Strict Agreement. (1) Strict agreement applies to all singular nouns, i.e., a masculine singular noun is modified by a masculine singular adjective, and a feminine singular noun is modified by a feminine singular adjective.

| رجل مخلص | *rajulun muxliṣun* | a sincere man |
| امرأة مخلصة | *imra'atun muxliṣatun* | a sincere woman |

(2) Strict agreement also applies to all duals without exception.

| رجلان مخلصان | *rajulāni muxliṣāni* | two sincere men |
| امرأتان مخلصتان | *imra'atāni muxliṣatāni* | two sincere women |

(3) Strict agreement also applies to the plurals of words referring to people, but not to things.

| رجال مخلصون | *rijālun muxliṣūna* | sincere men |
| نساء مخلصات | *nisā'un muxliṣātun* | sincere women |

A broken plural referring to people takes a broken plural adjective if one exists; otherwise, the adjective is sound plural.

| شيوخ كبار | *šuyūxun kibārun* | great elders |
| شيوخ مخلصون | *šuyūxun muxliṣūna* | sincere elders |

Plurals referring to female persons take sound feminine plurals.

| بنات كبيرات | *banātun kabīrātun* | big girls |
| نساء مخلصات | *nisā'un muxliṣātun* | sincere women |

(4) In Koranic Arabic all sound feminine plurals, even of inanimate objects, tend to take strict adjectival agreement.

| آيات بينات | *'āyātun bayyinātun* | evident signs |
| جنات معروشات | *jannātun ma'rūšātun* | trellised gardens |

In post-Koranic classical Arabic, however, feminine plurals referring to things (not people) tend to take deflected agreement (see below).

11.2 Broken plurals of nouns referring to other than people take **deflected agreement**, that is, the adjective is feminine singular.[1]

| مدن كبيرة | *mudunun kabīratun* | large cities |
| بيوت صغيرة | *buyūtun ṣağīratun* | small houses |

11.3 The chart below describes the range of gender/number agreement of adjectives.

NOUN	ADJECTIVE	AGREEMENT	EXAMPLE
FOR PERSONS			
masc. sing.	masc. sing.	strict	رجل كبير *rajulun kabīrun*
dual	masc. dual	strict	رجلان كبيران *rajulāni kabīrāni*
sound masc. pl.	sound masc. pl.	strict[2]	مؤمنون مخلصون *mu'minūna muxliṣūna*
"	broken pl.	by sense	مؤمنون كبار *mu'minūna kibārun*[3]
broken pl.	broken pl.	strict	رجال كبار *rijālun kibārun*
"	sound masc. pl.[4]	by sense	رجال مخلصون *rijālun muxliṣūna*

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[1] A broken plural adjective or a feminine plural adjective may also be found with a broken plural noun, i.e., *mudunun kabīrun* and *mudunun kabīratun* are both possible, though uncommon, constructions.

[2] When neither noun nor adjective has a broken plural.

[3] Such a combination is exceedingly rare. Stylistically the construct phrase *kibāru l-mu'minīna* would be preferred.

[4] Only where a broken plural of the adjective does not exist.

fem. sing.	fem. sing.	strict	امرأة كبيرة	imra'atun kabīratun
dual	fem. dual	strict	امرأتان كبيرتان	imra'atāni kabīratāni
sound fem. pl.	fem. pl.	strict	بنات كبيرات	banātun kabīrātun
FOR THINGS				
masc. sing.	masc. sing.	strict	بيت كبير	baytun kabīrun
masc. dual	masc. dual	strict	بيتان كبيران	baytāni kabīrāni
fem. dual	fem. sing.	strict	مدينة كبيرة	madīnatun kabīratun
fem. dual	fem. dual	strict	مدينتان كبيرتان	madīnatāni kabīratāni
broken pl.[1]	fem. sing.	deflected	بيوت كبيرة	buyūtun kabīratun
broken pl.	fem. pl. (rare)	deflected	بيوت كبيرات	buyūtun kabīrātun
broken pl.	broken pl. (rare)	strict	بيوت كبار	buyūtun kibārun
sound fem. pl.[2]	fem. sing.	deflected	جنات كبيرة	jannātun kabīratun
sound fem. pl.	fem. pl.	strict[3]	جنات كبيرات	jannātun kabīrātun

12 Pronouns. There are two sets of pronouns in Arabic, independent and attached.

12.1 The independent pronouns are:[4]

		SINGULAR		DUAL		PLURAL
3 m	هو	huwa	هما	humā	هم	hum(u)
f	هى	hiya	هما	humā	هن	hunna
2 m	انت	'anta	انتما	'antumā	انتم	'antum(u)
f	انت	'anti	انتما	'antumā	انتن	'antunna
1 c[5]	انا	'ana[6]	—	(lacking)	نحن	naḥnu

[1]Note that for things the gender of the singular has no relevance to how the plural is construed.

[2]There are many nouns that are masculine in the singular but take the sound feminine plural.

[3]Rare outside of Koranic Arabic.

[4]For those who have studied Indo-European languages, this paradigm will appear upside-down. In Semitic languages, however, it is convenient to begin paradigms with the 3rd masc. sing. form, the reason for which will become apparent when the verbal structure is presented.

[5]The first person is of common gender.

[6]The final alif of 'ana is otiose, i.e., it is merely a spelling device and does not indicate a long vowel.

The vowels given in parentheses for the 3rd masc. pl. and the 2nd masc. pl. are for use when the pronoun is followed by an elidible alif.

12.2 These pronouns are used (1) as independent subjects of non-verbal sentences.

انا شيخ المدينة	'ana šayxu l-madīnati	I am the city elder.
هو ولد صغير	huwa waladun ṣaġīrun	He is a small boy.
هم من المدينة	hum mina l-madīnati	They are from the city.
هم الشيوخ	humu š-šuyūxu	They are the elders.

(2) to divide subject from predicate in non-verbal sentences when the predicate has the definite article.

ان عبد الله هو المخلص	'inna 'abda llāhi huwa l-muxliṣu	The servant of God is the sincere one.

Such a construction, literally "the servant of God, he is the sincere one," avoids the ambiguity of 'inna 'abda llāhi l-muxliṣa ('the devoted servant of God'), where l-muxliṣa would be an attributive adjective agreeing with 'abda llāhi.

Vocabulary

VERBS

سجد sajada he prostrated himself, fell/bowed down (li- before)

نزل nazala he came/went down, descended, stopped; he brought (bi- something)

NOUNS

اصبع/اصابع 'iṣba'- (masc. and fem., usually fem.) pl. 'aṣābi'u finger

امر/اوامر 'amr- pl 'awāmiru order, command; bi-'amri (+ construct) at the order of

انسان 'insān- (no plural) human being, person, man

الرحمن ar-raḥmān- The Merciful (attribute of God)

طين ṭīn- mud, clay

عدو/اعداء 'adūw- pl 'a'dā'- enemy

قلب- pl قلوب *qalb-* pl *qulūb-* heart

ملك/ملائكة (ملائك) *malak-* pl *malā'ikat-/malā'iku* angel

PREPOSITIONS

بين *bayna* (+ gen.) between, among (note the construction *bayna X wa-bayna Y* 'between X and Y')

على *'alā* (+ gen.) on, onto; against; over

OTHERS

أ *'a-* (proclitic) an interrogative particle, not generally used before the definite article

إلا *'illā* (+ acc.) except for

PROPER NAMES

آدم *'ādamu* Adam

ابليس *'iblīsu* Iblis, the Islamic proper name for Satan

Exercises

(a) Give the Arabic for the following noun-adjective combinations in the singular, dual and plural (nominative):

1. beautiful name
2. beautiful finger
3. huge house
4. small girl
5. large spring
6. nearby city
7. imminent (near) sign
8. small boy
9. devoted servant
10. large hand (sing. & dual only)

(b) Vocalize, read and translate:

١ خلق الله آدم من طين الارض

٢ سجد الملائكة لآدم الا ابليس وهو للانسان عدو

٣ ان قلب المؤمن بين اصبعين من اصابع الرحمن

٤ أهو من المؤمنين برسول الله

---

¹Here and in sentence 6 of this exercise, a singular verb is followed by a plural subject. This construction will be taken up in the next lesson.

٥ قلب المؤمن بيت الله

٦ نزل الملائكة من السموات بامر الرب على قلب النبى

٧ سجد العبد المخلص لله

٨ سجد لله العبد المخلص

٩ أانتم اولاد شيخ المدينة

١٠ ذلك من امر الله وهو خير للمؤمنين

(c) Translate into Arabic:

1. Iblis was an enemy to Adam and Adam's wife.
2. The king's son went to the small cities.
3. That was at the order of the king of the city.
4. The men's young wives have little children.
5. The girl's (two) hands are small.
6. The angel brought down the book from heaven.
7. They are old men, and we are young.
8. She is the king's daughter, and I am an enemy to the king.
9. Are you from among (use the partitive *min*) the men of the cities near here?
10. The elder of the city has two beautiful, large gardens.¹

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¹Adjectival order in Arabic is of little importance. As a rule of thumb, the adjectives closer to the noun in English should be retained as the closer to the noun in Arabic.

Lesson Six

13 Verbal Inflection: The Perfect Active. The Arabic perfect generally translates into an English simple past or present perfect tense.

دخل البيت *daxala l-bayta*   He entered (has entered) the house.

The perfect has other translational values that are contextually conditioned. These will be noted as encountered.

The perfect, or suffix, inflection is formed by adding personal endings to the stem of the verb. Since there is no infinitive in Arabic, verbs are quoted by convention in their simplest form, the third-person masculine singular perfect, which is one of the following patterns: FAʿALA, FAʿILA, or FAʿULA.

13.1 To form the perfect inflectional stem, the final *-a* is removed from the 3rd masc. sing. form to give a stem of *faʿal-/faʿil-/faʿul-*. To this stem are added the personal endings. It will be convenient when dealing later with several classes of verbs to distinguish personal endings that begin with vowels ("V-endings") from personal endings that begin with consonants ("C-endings"). Note in the list of endings below that all 3rd-person endings except the 3rd fem. pl. begin with vowels; all the endings of the other persons begin with consonants.

	SINGULAR	DUAL	PLURAL
3 m	-a	-ā	-ū
f	-at	-atā	-na
2 m	-ta	-tumā	-tum(u)
f	-ti	-tumā	-tunna
1 c	-tu	—	-nā

There are several types of verbs in Arabic and, although the personal endings of the inflection remain unchanged, the base-forms of the several types undergo predictable changes. The various types are:

(1) "sound," verbs that consist of three radical consonants, none of which is *w* or *y*. This inflection will be introduced immediately below.

(2) "hollow" (C₂w/y, §18), verbs whose second radical consonant is *w* or *y*.

(3) "weak-lām" (C₃w/y, §20), verbs whose third radical consonant is *w* or *y*.

(4) "geminate" or "doubled" (§22), those verbs whose second and third radical consonants are identical.

A typical inflection of a "sound" verb is given as paradigm—of the verb *nazala*:

	SINGULAR		DUAL		PLURAL	
3 m	نزل	*nazala*	نزلا	*nazalā*	نزلوا	*nazalū*
f	نزلت	*nazalat(i)*	نزلتا	*nazalatā*	نزلن	*nazalna*
2 m	نزلت	*nazalta*	نزلتما	*nazaltumā*	نزلتم	*nazaltum(u)*
f	نزلت	*nazalti*	نزلتما	*nazaltumā*	نزلتن	*nazaltunna*
1 c	نزلت	*nazaltu*	— —		نزلنا	*nazalnā*

REMARKS:

(1) The 3rd masc. pl. ending *-ū* is spelled with otiose *alif*, which is purely an orthographic device and is dropped when any enclitic ending is added.

(2) The only endings that are consonant-final and thus require prosthetic vowels before elidible *alif* are the 3rd fem. sing. and 2nd masc. pl., as in *daxalati l-bayta* "she entered the house" and *daxaltumu l-bayta* "you (pl) entered the house."

(3) When followed by an enclitic pronoun, the 2nd masc. pl. ending *-tum* becomes *-tumū-*, as in *daxaltumūhu* "you entered it" (see §15).

(4) The 2nd dual is of common gender; there is no 1st dual—the plural is used instead.

13.2 The negative perfect is made by prefacing the negative particle *mā*. Although translational values are conditioned to a large extent by context, it is helpful to think of the Arabic negative perfect as equivalent to the English negative present perfect.[1]

| ما سمع | *mā sami'a* | He has not heard. |
| ما دخلنا | *mā daxalnā* | We have not entered. |

13.3 For added emphasis on the completeness or finality of an affirmative perfect verb, the particle *qad* may precede. *Qad* may be further strengthened by the addition of the emphatic particle *la-*. The Arabic perfect has several different uses, but the affirmative perfect preceded by *qad* is exclusively past perfective (past definite) in meaning.

| قد دخل البيت | *qad daxala l-bayta* | He did enter / has entered / has already entered the house. |
| لقد ذهب | *la-qad ðahaba* | He did go / has really gone / has already gone. |

14 Verb-Subject Agreement. All verbs agree with their subjects in gender, either strictly or by deflection. Number agreement depends upon the position of the subject in relation to the verb.

14.1 When the subject of a verb follows the verb—the normal order for rhetorically unmarked sentences—the verb agrees with its subject in *gender* but remains *singular* regardless of the number of the subject.

ذهب الرجل	*ðahaba r-rajulu*	The man went.
ذهب الرجال	*ðahaba r-rijālu*	The men went.
خرجت المرأة	*xarajati l-mar'atu*	The woman went out.
خرجت النساء	*xarajati n-nisā'u*	The women went out.

If the subject is grammatically but not intrinsically feminine, the placement of any word other than an enclitic object between the verb and subject is liable to nullify verb-subject gender agreement, and the verb remains masculine singular.

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[1] The negative past definite is expressed differently, to be introduced in §46.

34

| قد كان لكم آية | *qad kāna lakum 'āyatun* | There was a sign for you. |

As previously stated (§3(5)), tribes, classes, peoples and broken plurals that can be construed as collective tend to be considered feminine.

قالت الاعراب	*qālati l-'a'rābu*	The bedouins said.
آمنت به بنو اسرئيل	*'āmanat bihi banū 'isrā'īla*	The Children of Israel believed in him.
كذبت رسل من قبلك	*kuððibat rusulun min qablika*	Apostles before you have been called liars.

Sentences or clauses of the above type, where the verb is the first element, are called **verbal sentences** or clauses.

14.2 When the subject precedes the verb, the verb agrees with its subject in *both gender and number*.

ان الرجل ذهب	*'inna r-rajula ðahaba*	The man went.
ان الرجلين ذهبا	*'inna r-rajulayni ðahabā*	The two men went.
ان الرجال ذهبوا	*'inna r-rijāla ðahabū*	The men went.
ان المرأة ذهبت	*'inna l-mar'ata ðahabat*	The woman went.
ان المرأتين ذهبتا	*'inna l-mar'atayni ðahabatā*	The two women went.
ان النساء ذهبن	*'inna n-nisā'a ðahabna*	The women went.

As in adjectival agreement, plural things are usually construed as feminine singular for purposes of verbal agreement. The chart given on p. 20f. shows the gender/number agreement applicable between verbs and preceding subjects.

| ان الحدائق كانت قريبة من هنا | *'inna l-hadā'iqa kānat qarībatan min hunā* | The gardens were near here. |

Vocabulary

VERBS

35

خرج على   *xaraja 'alā* go out against, appear to

دخل على   *daxala 'alā* go into (the presence of)

سمع   *sami'a* hear

قال   *qāla* say (followed by *'inna* "that...")

منع   *mana'a* hinder access (*min* to); prevent (acc., someone) (*min* from); forbid

NOUNS AND ADJECTIVES

آخر   *'āxir-* last, final; end

خير   *xayr-* better (*min* than), occurs in this meaning almost exclusively as a predicate, never as an attributive adjective; *xayr-* is a noun and does not agree in gender and number as an adjective would

دين/اديان   *dīn-* pl *'adyān-* religion; *yawmu d-dīni* day of judgment, doomsday

صالح   *ṣāliḥ-* pl *-ūna* pious

غني/اغنياء   *ġanīy-* pl *'aġniyā'u* rich

فقير/فقراء   *faqīr-* pl *fuqarā'u* poor

قول/اقوال   *qawl-* pl *'aqwāl-* voice, words, speech

كافر   *kāfir-* pl *-ūna/kuffār-* unbeliever, infidel

كفر   *kufr-* infidelity, unbelief

OTHERS

اذ   *'ið* when (conjunction + perfect verb)

ف   *fa-* (proclitic) and then, and so (sequential conjunction)

قد   *qad(i)* a particle that emphasizes the perfective aspect of a perfect verb (not usually translated)

PROPER NAMES

جبريل   *jibrīlu* Gabriel

لوط   *lūṭ-* Lot

نوح   *nūḥ-* Noah

Exercises

(a) Give the Arabic orally, then give the negative:

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1. we heard	7. they (2 m) heard
2. they (2 f) were	8. you (m s) left
3. you (f pl) went down	9. she said
4. you (m pl) created	10. I went
5. they (f) found	11. you (2 m) entered
6. they bowed down	12. you (f s) left

(b) Read aloud and translate; then reverse the order to make nominal sentences with *'inna,* making necessary changes in the verb:

٩ وجد الانبياء	٥ دخل الفقراء	١ خرج الاولاد
١٠ ما سمع الرجال	٦ كانت المراتان	٢ ذهب الرجلان
١١ كان المؤمنون	٧ قال الشيوخ	٣ نزل الصالحون
١٢ ذهب الملوك	٨ سجدت الصالحات	٤ سمعت البنتان

(c) Vocalize, read and translate:

١ منعتم العباد الصالحين من بيت الله

٢ خرجت المراة على رجال المدينة فقالوا قد خرجت من دين الله

٣ قد سمع الله قول الكفار وهم قالوا ان الله فقير ونحن اغنياء

٤ انتم اين سمعتم آيات الله

٥ هم مؤمنون بالله والملائكة واليوم الآخر وكتب الرسل

٦ كان ابليس عدوا لله وللملائكة وللرسل ولجبريل فان الله عدو للكافرين

٧ نزل امر الله على قلوب بنى آدم

٨ ان امراة نوح وامراة لوط كانتا لعبدين من عباد الله صالحين[1]

٩ دخل النبي على الفقراء المؤمنين

(d) Translate into Arabic:

1. We have not bowed down before a human being.
2. The women heard the prophet's words and then left the city.
3. The pious poor (men) went to the king's house.
4. Is the rich (man)'s house better than the poor (man)'s house?

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[1]A rhetorical order often found in Koranic Arabic with the partitive *min;* normal order would be لعبدين صالحين من عباد الله.

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5. Gabriel came down to (on) the earth at God's command for (some) clay.
6. When they heard the signs of God, they went out and fell down before the apostle.
7. God said, "I created Adam from clay."
8. The pious woman prevented the children from disbelieving [use the def. art.].

Lesson Seven

15 The Attached (Enclitic) Pronouns.

	SINGULAR	DUAL	PLURAL
3 m.	ـه -hu/-hi	ـهما -humā/-himā	ـهم -hum(u)/-him(u)
f.	ـها -hā	ـهما -humā/-himā	ـهن -hunna/-hinna
2 m.	ـك -ka	ـكما -kumā	ـكم -kum(u)
f.	ـك -ki	ـكما -kumā	ـكن -kunna
1 c.	ـى -ī/-iya/-ya	— —	ـنا -nā

Uses of the enclitic pronouns:

(1) as possessive pronouns, which form a construct with the noun modified.

كتابه	kitābu-hu	his book
كتابها	kitābu-hā	her book
كتابك	kitābu-ka	your (m s) book
كتابك	kitābu-ki	your (f s) book
كتابى	kitāb-ī	my book
كتابهما	kitābu-humā	their (dual) book
كتابكما	kitābu-kumā	your (dual) book
كتابهم	kitābu-hum	their (m pl) book
كتابهن	kitābu-hunna	their (f pl) book
كتابكم	kitābu-kum	your (m pl) book

كتابكن kitābu-kunna   your (f pl) book

كتابنا kitābu-nā   our book

REMARKS:

(1) The 3rd-person enclitics, with the exception of the 3rd fem. sing. -hā, harmonize with the vowel that precedes immediately. When the immediately preceding vowel is u or a, the vowel of the enclitic is u; when immediately preceded by i or ay, the vowel of the enclitic is i.

كتابهُ   kitābuhu   his book (nom.)

كتابهَ   kitābahu   his book (acc.)

كتابه   kitābihi   his book (gen.)

كتاباهُ   kitābāhu   his two books (nom.)

كتابيه   kitābayhi   his two books (obl.)

(2) The 2nd and 3rd masc. forms -kum and -hum add a prosthetic -u when followed by elidible alif.

بيتهم الكبير   baytuhumu l-kabīru   their big house

بيتكم الكبير   baytukumu l-kabīru   your big house

(3) The 1st-person sing. enclitic -ī supersedes all short inflectional vowels. Kitābī ('my book') thus serves all cases. When the 1st sing. is preceded by a long vowel or diphthong, it is -ya.

كتاباي   kitābā-ya   my two books (nom.)

كتابي   kitābay-ya   my two books (obl.)

When preceded by a consonant, the enclitic ending is -ī; when followed by an elidible alif, the enclitic may become -iya.

بيتي كبير   baytī kabīrun   My house is large.

بيتي الكبير   baytiya (or baytī) l-kabīru   my large house

(2) as sentence subjects after the head-particle 'inna. When 'inna is followed by the 1st-person enclitic -ī, it produces alternative forms, اني

'innī and اني 'innanī. Similarly, when the 1st-person plural enclitic -nā follows 'inna, it gives انا 'innā and اننا 'innanā. All others are predictably formed.

(3) as direct objects of verbs. In this case the 1st-person singular enclitic is not -ī but -nī. All others remain the same.

امرني   'amara-nī   he ordered me

امروك   'amarū-ka   they ordered you

امرتك   'amartu-ki   I ordered you (f)

امرناه   'amarnā-hu   we ordered him

Pronominal objects are added directly to the verbs as they appear in the paradigm—with the exception of the 2nd masc. pl., which becomes -tumū- before any pronominal enclitic, as

امرتموني   'amartumūnī   you (pl) ordered me

Remember that the otiose alif of the 3rd masc. pl. verb is dropped before the addition of any enclitic (امروا 'amarū > امروني 'amarūnī).

(4) as complements of prepositions. Two prepositions, min and 'an, double the n before the 1st sing. enclitic (see below). The prepositions fī and bi- predictably take the i-forms of the 3rd-person enclitics.

مني	minnī	عني	'annī	فيّ	fīya	بي bī
منك	minka	عنك	'anka	فيك	fīka	بك bika
منه	minhu	عنه	'anhu	فيه	fīhi	به bihi
منها	minhā	عنها	'anhā	فيها	fīhā	بها bihā

Prepositions ending in alif maqṣūra, like 'alā and 'ilā, recover the y inherent in the base before adding the enclitics. The preposition li- changes to la- when followed by any enclitic other than the 1st sing., which is regularly formed.

عليّ   'alayya   لي   li, liya

عليك   'alayka   لك   laka

عليه   'alayhi   له   lahu

عليها   'alayhā   لها   lahā

16 Kull-. The noun *kull-* ('totality, whole') functions as "every" and "all." When followed by an indefinite singular noun in construct, it means "every."

| كل نفس | *kullu nafsin* | every soul |
| من كل مدينة | *min kulli madīnatin* | from every city |

When followed by a definite noun in construct, it means "all."

| كل المدينة | *kullu l-madīnati* | all (of) the city |
| لكل الاولاد | *li-kulli l-'awlādi* | for all (of) the children |

Kull- is often set in apposition to the noun it modifies, in which case it takes a resumptive pronoun and means "all."

سجد كل الملائكة	*sajada kullu l-malā'ikati* or	All the angels fell prostrate.
سجد الملائكة كلهم	*sajada l-malā'ikatu kulluhum*	
وجد كل الفقراء	*wajada kulla l-fuqarā'i* or	He found all the poor people.
وجد الفقراء كلهم	*wajada l-fuqarā'a kullahum*	

Vocabulary

VERBS

أمر *'amara* order, command (acc., someone; *bi-* to do something)

جعل *ja'ala* make, put

كتب *kataba* write; prescribe (acc. something; *'alā* for someone)

كفر *kafara* be ungrateful; disbelieve (*bi-* in), perform an act of infidelity

لعن *la'ana* curse (acc., someone; *bi-/li-* for something)

NOUNS

اذن/آذان *'ud(u)n-* (f) pl *'āðān-* ear

انف/آناف ، انوف *'anf-* pl *'ānāf-/'unūf-* nose

روح/ارواح *rūḥ-* (m & f) pl *'arwāḥ-* spirit

زوج/ازواج *zawj-* pl *'azwāj-* mate, spouse

سن/اسنان *sinn-* pl *'asnān-* tooth; age

شيء/اشياء *šay'-* pl *'ašyā'u* (diptote!) thing

كل *kull-* all, every, whole

لعنة/لعنات *la'nat-* pl *la'anāt-* curse

نار/نيران *nār-* (f) pl *nīrān-* fire

نفس/انفس *nafs-* (f) pl *'anfus-* -self (reflexive pronoun);[1] pl *nufūs-* soul

واحد *wāḥid-* one (adj.)

OTHERS

لما *lammā* when (+ perf.)

مع *ma'a* (prep.) with

عن *'an* (prep.) away from, out of (the various meanings of this highly idiomatic preposition are best learned along with the nouns and verbs with which it occurs)

Exercises

(a) Read and translate:

١٠ صالحوكم	٧ ازواجكن	٤ عدوك	١ فى ناره
١١ من مخلصينا	٨ بيتاهما	٥ بانفسهم	٢ اغنياؤها
١٢ وجد ابرهيم ربه	٩ لسائكم كهن	٦ لفقرائنا	٣ من امري

(b) Give the Arabic:

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[1] The enclitics are not used as reflexive direct objects ("he saw himself"). For such constructions *nafs-/'anfus-* is generally used as the reflexive direct object along with the appropriate enclitic, e.g., *sami'a nafsahu* "he heard himself," *sami'ū 'anfusahum* "they heard themselves" (cf. *sami'ahu* "he heard him," i.e., someone else). The enclitics do sometimes occur as reflexives as prepositional complements.

1. my two hands
2. their (m) prophets
3. in your (m s) garden
4. your (f pl) daughters
5. their (2) eyes
6. your (f s) child
7. our messengers
8. in their (f) city
9. your (m pl) houses
10. her slave
11. his wife
12. for his wife

(c) Read and translate the following verb + object forms:

١ لعنّاهم	٥ لعناك	٩ منعثني منه	١٣ ما كتب لكما
٢ امروكم	٦ لعنّا	١٠ وجدتاهم	١٤ منعكن
٣ كتيتاه	٧ جعلتها	١١ امرتهما	١٥ وجدوهم
٤ ما سمعتهن	٨ دخلتموه	١٢ امرته به	١٦ امرتى

(d) Vocalize, read and translate:

١ ان ريكم خلقكم من نفس واحدة وجعل منها زوجها

٢ كتبنا عليهم ان النفس بالنفس والعين بالعين والانف بالانف والاذن
بالاذن والسن بالسن

٣ جعل الكفار اصابعهم فى آذانهم

٤ قال انى عبد الله وانه جعلنى نبيا

٥ انى كتبت عليهم ذلك فدخلوا النار الى آخر ايامهم

٦ ان الله جعل لكم من انفسكم ازواجا

٧ ولقد امركم بذلك الله ربى وربكم

(e) Translate into Arabic:

1. The poor (man) cursed all the rich (men) until the end of their days.
2. When God created everything on the earth, he said, "The earth is for humankind, and the heavens are for the angels."
3. They cursed Lot and his wife, and so they left the city with their children.
4. The two women barred the men from their spring and said, "We are two poor (women), and the spring is ours."
5. I put my hands over my ears and so did not hear his words.
6. The angels brought down the spirit at God's command.
7. The last day will be [use perfect] a great thing.

Lesson Eight

17 Demonstratives. There are two sets of demonstratives in Arabic, near ("this, these") and far ("that, those"). The same words serve as both adjectives and pronouns.

17.1 The near demonstratives are:

	SING		DUAL		PLURAL
masc. nom.	هذا *hāðā*	هذان *hāðāni*		
obl.		هذين *hāðayni*		هؤلاء *hā'ulā'i*
fem. nom.	هذه *hāðihi*	هتان *hātāni*		
obl.		هتين *hātayni*		

The far demonstratives are:

	SING		DUAL		PLURAL
masc. nom.	ذلك *ðālika*	ذانك *ðānika*		
obl.		ذينك *ðaynika*		اولئك *'ulā'ika*
fem. nom.	تلك *tilka*	تانك *tānika*		
obl.		تينك *taynika*		

REMARKS:

(1) Only the dual forms are subject to inflection; all others are indeclinable.
(2) The *wāw* in *'ulā'ika* is otiose and does not indicate a long *ū*.

17.2 As pronouns, the demonstratives agree in gender and number **by deflected agreement** with the words to which they refer.

هذا هو النبي *hāḏā huwa n-nabīyu*	This is the prophet.
تلك آيات الله *tilka 'āyātu llāhi*	Those are God's signs.
اولئك هم المؤمنون *'ulā'ika humu l-mu'minūna*	Those are the believers.

17.3 When the demonstratives are used as adjectives, they usually precede the nouns they modify. The noun, however, **must have the definite article** for the demonstrative to precede.

هذا اليوم *hāḏā l-yawmu*	this day
في هذه المدينة *fī hāḏihi l-madīnati*	in this city
تلك الآيات *tilka l-'āyātu*	those signs
لهؤلاء الرجال *li-hā'ulā'i r-rijāli*	for these men

As the demonstrative is the only thing that can intervene in the construct, it may be helpful to think of the demonstrative as actually an extension of the definite article.

مدينة هؤلاء الرجال *madīnatu hā'ulā'i r-rijāli*	the city of these men

17.4 When a noun modified by a demonstrative is the first member of a construct or has a pronominal enclitic ending, by virtue of which it cannot have the definite article, the demonstrative follows the whole construct, agreeing with the noun it modifies as an appositive.

في مدينة النبي هذه *fī madīnati n-nabīyi hāḏihi*	in this city of the prophet
في مدينتنا هذه *fī madīnatinā hāḏihi*	in this city of ours

18 The "Hollow" Verb: Perfect Inflection. Verbs whose second radical consonant is *w* or *y* (C2*w/y*) have slightly altered base forms in the perfect inflection. For V-endings, C2 is replaced with *alif*, which lengthens the vowel of C1 to *ā*. Thus, from √*QWM*:

	SINGULAR	DUAL	PLURAL
3 m	قام *qāma*	قاما *qāmā*	قاموا *qāmū*

f	قامت *qāmat*	قامتا *qāmatā*	

and from √*SYR*:

3 m	سار *sāra*	سارا *sārā*	ساروا *sārū*
f	سارت *sārat*	سارتا *sāratā*	

When the C-endings are added, the base collapses and the weak radical normally appears as the short vowel associated with the original consonant, i.e., *u* for *w*, and *i* for *y*. From √*QWM* (and so also *qāla/qul-* and *kāna/kun-*):

3 f				قمن *qumna*
2 m	قمت *qumta*		قمتما *qumtumā*	قمتم *qumtum*
f	قمت *qumti*		قمتما *qumtumā*	قمتن *qumtunna*
1 c	قمت *qumtu*			قمنا *qumnā*

And from √*SYR*:

3 f				سرن *sirna*
2 m	سرت *sirta*	سرتما *sirtumā*	سرتم *sirtum*
f	سرت *sirti*	سرتما *sirtumā*	سرتن *sirtunna*
1 c	سرت *sirtu*		سرنا *sirnā*

There are a few exceptional base formations, notably √*NWM* (*nāma* "to sleep"), √*MWT* (*māta* "to die"), and √*XWF* (*xāfa* "to fear"). The underlying forms are **nawima*, **mawita* and **xawifa*, as opposed to the underlying forms of *qāma* and *sāra*, which are **qawama* and **sayara*. The bases for C-endings of these verbs are *nim-*, *mit-* and *xif-*.

The common verb *jā'a* ('to come') is regularly inflected on the model of *sāra;* however, because its third radical is *hamza*, the orthography of which is rather complicated (see Appendix G), the paradigm is given here in full.

3 m	جاء *jā'a*	جاءا *jā'ā*	جاءوا *jā'ū*
f	جاءت *jā'at*	جاءتا *jā'atā*	جئن *ji'na*
2 m	جئت *ji'ta*	جئتما *ji'tumā*	جئتم *ji'tum*
f	جئت *ji'ti*	جئتما *ji'tumā*	جئتن *ji'tunna*

l c   جئت   *ji'tu*   جئنا   *ji'nā*

In Koranic orthography the otiose *alif* of the 3rd masc. pl. is regularly omitted.

Note that when the third radical consonant and the consonant of the personal ending coincide, they are written together with *šadda*, as in مت *mittu* ("I died"), كن *kunna* ("they [f] were"), and كنّا *kunnā* ("we were").

19 The Defective Verb *Laysa*. As has been seen, Arabic has no verb "to be" in the present tense. "Not to be" in the negative present is expressed by the defective verb *laysa*. This quasi-verb is inflected on the pattern of the perfect but is *present* in meaning. The inflection is similar to that of hollow verbs.

3 m	ليس	*laysa*	ليسا	*laysā*	ليسوا	*laysū*
f	ليست	*laysat*	ليستا	*laysatā*	لسن	*lasna*
2 m	لست	*lasta*	لستما	*lastumā*	لستم	*lastum*
f	لست	*lasti*	لستما	*lastumā*	لستن	*lastunna*
1 c	لست	*lastu*			لسنا	*lasnā*

Laysa takes its complement either (1) as a predicative in the accusative case

لست مؤمناً   *lasta mu'minan*   You are not a believer.

or (2) as a complement to the preposition *bi-* in the genitive case.

أليس الله بربكم   *'a-laysa llāhu bi-rab-bikum*   Is not God your lord?

Vocabulary

VERBS

جاء   *jā'a (ji'-)* come, come to (+ acc., someone, some place); to bring (*bi-* something) to someone (acc.)

قال   *qāla (qul-)* say

قام   *qāma (qum-)* rise up, arise (*'ilā* for; *'alā* against); go (*'ilā* to); undertake (*bi-* something); *qāma l-layla* stay up at night (all night)

ليس   *laysa (las-)* not to be (conjugated like a perfect verb, meaning present)

مات   *māta (mit-)* die

NOUNS AND ADJECTIVES

الآخرة   *al-'āxirat-* the next world, the life to come

أولئك   *'ulā'ika* those (pl.)

تلك   *tilka* that (fem. sing.)

حياة   *ḥayāt-* life

الدنيا   *ad-dunyā* (f., noun and adj., indeclinable) this world, this life; *al-ḥayātu d-dunyā* this-worldly life, the life of this world

ذلك   *ðālika* that (masc. sing.)

صلاة/صلوات   *ṣalāt-* pl *ṣalawāt-* prayer, ritual prayer

قليل   *qalīl-* little (bit); slight, few

كثير   *kaθīr-* many, much

متاع/أمتعة   *matā'-* pl *'amti'at-* goods, wares, chattel

مقام/مقامات   *maqām-* pl *-āt-* place, location, position

هذا   *hāðā* this (masc. sing.)

هذه   *hāðihi* this (fem. sing.)

هؤلاء   *hā'ulā'i* these (pl.)

Exercises

(a) Give the correct form of both demonstratives with the following words:

١٧ الكتب	١٢ البيوت	٩ الجيلان	٥ الحياة	١ الروح
١٨ الاسنان	١٣ النار	١٠ الشيخين	٦ الدنيا	٢ الكتابان
١٩ النفس	١٤ اللعنة	١١ الاذان	٧ العظيمة	٣ الملوك
٢٠ الكبار	١٦ النيران	١٢ الزوجين	٨ الارباب	٤ الارباب

(b) Give the form of the verb appropriate to the pronoun in parentheses:

١ قال (أنتم)   ٢ جاء (أنت)   ٢ قام (أنا)

١٠ قال (انت)   ٧ جاء (هو)   ٤ مات (انتما)
١١ مات (هما)   ٨ قام (هي)   ٥ كان (هن)
١٢ قال (هو)   ٩ جاء (انتن)   ٦ كان (نحن)

(c) Vocalize, read and translate:

١ اذ قاموا فقالوا ربنا رب السموات والارض

٢ قمنا الليل الا قليلاً

٣ فقمن من مقامهن وذهبن الى بيوتهن

٤ ولقد جئناهم بكتاب باسم شيخ تلك المدينة

٥ اجئتني بشيء عظيم

٦ جعل الله في ذلك خيراً كثيراً

٧ ان كثيراً من عباد الله المؤمنين قاموا باوامر الله

٨ اولئك اشتروا¹ الحياة الدنيا بالاخرة

٩ متاع الدنيا قليل والاخرة خير

١٠ لكم دينكم ولي ديني

١١ اني وجدت هنا شيخا كبيرا ومعه بنت واحدة

١٢ وجد نفسه في بيت عظيم فقام الى الصلاة مع رجال البيت

(d) Translate into Arabic:

1. This is not your place.
2. On (fī) that day her daughter died.
3. We were few, and the enemy many.
4. When the messenger came I rose from my place.
5. The spirit of every man is at God's command.
6. You put this fire here, and it is a sign for those elders.
7. We cursed ourselves for that.
8. This world is the believer's prison (sijn-) and the infidel's paradise.
9. This child wrote his name in this book. Is he your son?
10. They cursed the king for his disbelief in God.

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¹*Ištaraw* "they purchased X (dir. obj.) at the price of (bi-)."

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Lesson Nine

20 The "Weak-*lâm*" Verb (C₃w/y): Perfect Inflection. Verbs whose third radical is *w* or *y* are known as "weak-*lâm*" verbs. They exhibit the following peculiarities in the perfect inflection:

20.1 Verbs with an underlying **fa'awa* base (1) change C₃ to *alif* in the 3rd masc. sing., (2) drop C₃ altogether in the 3rd fem. sing. and dual and in the 3rd masc. pl., where -*ū* is diphthongized as -*w*, and (3) recover the original *w* with C-endings and the 3rd masc. dual. Thus, from √D'W, with underlying perfect **da'awa*:

	SINGULAR		DUAL		PLURAL	
3 m	دعا	da'ā	دعوا	da'awā	دعوا	da'aw
3 f	دعت	da'at	دعتا	da'atā	دعون	da'awna
2 m	دعوت	da'awta	دعوتما	da'awtumā	دعوتم	da'awtum
2 f	دعوت	da'awti	دعوتما	da'awtumā	دعوتن	da'awtunna
1 c	دعوت	da'awtu	— —		دعونا	da'awnā

20.2 Verbs with an underlying **fa'aya* base (1) change C₃ to *alif maqṣūra* in the 3rd masc. sing., (2) drop C₃ altogether in the 3rd fem. sing. and dual and 3rd masc. pl., and (3) recover the original *y* with C-endings and the 3rd masc. dual. Thus, from √RMY, with underlying perfect *ramaya:

3 m	رمى	ramā	رميا	ramayā	رموا	ramaw
3 f	رمت	ramat	رمتا	ramatā	رمين	ramayna
2 m	رميت	ramayta	رميتما	ramaytumā	رميتم	ramaytum

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2 f	رميت	*ramayti*	رميتما	*ramaytumā*	رميتن	*ramaytunna*
1 c	رميت	*ramaytu*	—		رمينا	*ramaynā*

Note that throughout the inflection of both *fa'awa* and *fa'aya* base verbs, C_2 has the vowel *a*.

20.3 Verbs with an underlying base *fa'iwa* (as from √RDW, perfect *radiwa*) become *fa'iya*, changing the *w* to a *y*, and are thus identical to base *fa'iya* verbs in the perfect inflection. The only peculiarity of this type in the perfect is the 3rd masc. pl., which drops C_3 along with the preceding vowel when the ending *-ū* is added. All other forms are predictable from the regular paradigm. Example, from √LQY, base *laqiya*:

3 m	لقى	*laqiya*	لقيا	*laqiyā*	لقوا	*laqū*
3 f	لقيت	*laqiyat*	لقيتا	*laqiyatā*	لقين	*laqiyna*
2 m	لقيت	*laqīta*	لقيتما	*laqiytumā*	لقيتم	*laqiytum*
2 f	لقيت	*laqīti*	لقيتما	*laqiytumā*	لقيتن	*laqiytunna*
1 c	لقيت	*laqiytu*	—		لقينا	*laqiynā*

For purposes of pronunciation, *-iy-* = *-ī- (laqiyta = laqīta)*.

21 Relative Pronouns and Relative Clauses. Arabic distinguishes two types of relative clause, definite and indefinite.

21.1 The definite relative clause, or clause referring to an antecedent that is grammatically or semantically definite, uses the relative pronouns, which are:[1]

	SING		DUAL		PLURAL	
masc. nom.	الذى	*alladī*	اللذان	*alladāni*	الذين	*alladīna*
obl.			اللذين	*alladayni*		
fem. nom.	التى	*allatī*	اللتان	*allatāni*	اللاتى	*allātī*[2]
obl.			اللتين	*allatayni*		

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[1]Note that the three most common forms, masc. sing., fem. sing. and masc. pl., are spelled with one *lām*; all other forms have two *lāms*.

[2]The feminine plural relative has alternative forms: اللائى *allā'ī* and اللواتى *allawātī*.

The Arabic relative pronoun always stands at the head of the relative clause and as close as possible to its antecedent. Relative clauses in which the relative pronoun is the subject of the clause pose no special problem. The verb must of course agree in number and gender with the relative pronoun and its antecedent.

اين الرجل الذى كان هنا	*'ayna r-rajulu lladī kāna hunā*	Where is the man who was here?
هى المرأة التى جاءت اليوم	*hiya l-mar'atu llatī jā'ati l-yawma*	She is the woman who came today.
هم الرجال الذين سمعوا قولنا	*humu r-rijālu lladīna sami'ū qawlanā*	They are the men who heard our words.
أهؤلاء هن النساء اللاتى ذهبن	*'a-hā'ulā'i hunna n-nisā'u llātī ðahabna*	Are these the women who went?

When the relative pronoun is the logical direct object of the verb in the relative clause, it *may* be so indicated by a resumptive pronoun. This is not obligatory.

هذا هو النبى الذى وجدوا (وجدوه) فى كتابهم	*hāðā huwa n-nabīyu lladī wajadū(hu) fī kitābihim*	This is the prophet whom they found in their book.

The resumptive pronoun is often omitted in the direct object position in the relative clause. It cannot be omitted, however, when the relative is the complement of a preposition ("with whom, from which," etc.) or possessive ("whose").

النساء اللاتى دخلت عليهن	*an-nisā'u llātī daxalta 'alayhinna*	The women to whom you went
ما هذه الاشياء التى جاءوا بها	*mā hāðihi l-'ašyā'u llatī jā'ū bihā*	What are these things which they have brought?[1]
المقام الذى كان فيه	*al-maqāmu lladī kāna fīhi*	the place in which he was

---

[1]Lit., "things *with which* they came."

الرجل الذى دخلوا بيته   al-rajulu *lladī* daxalū   the man whose house
bayta*hu*   they entered

21.2 Nominalization of the relative pronouns ("he who, the one which") is very common.

سجد الذى سمع الامر   sajada *lladī* sami'a l-   He who (the one
'amra   who) heard the
command bowed
down.

ان الذين سمعوا قول   'inna *lladīna* sami'ū   Those (the ones) who
النبى هم الصالحون   qawla n-nabīyi   heard the prophet's
humu ṣ-ṣāliḥūna   words are the pious.

21.3 The second type of relative clause, the indefinite or asyndetic, the type which has an indefinite antecedent, is unmarked by a relative pronoun. Asyndetic relative clauses look exactly like independent sentences; and in the absence of punctuation, confusion can arise, but context usually makes it clear that it is a relative clause.

قد جاء رسل منكم   qad jā'a rusulun   There came from
دعونا الى الله   minkum da'awnā   among you apostles
'ilā llāhi   who summoned us
to God.

لى ولد اسمه موسى   lī waladun¹ smuhu   I have a child whose
mūsā   name is Musa.

فى المدينة حديقة فيها   fī l-madinati   There is a garden in
عين   ḥadīqatun fīhā   the city in which
'aynun   there is a spring.

Vocabulary

VERBS

اتى   'atā come (+ acc., to someone or someplace); bring
(bi- something) to (someone/someplace, acc.)

دعا   da'ā call, call upon, call out to, summon ('ilā to)

رمى   ramā pelt (someone, acc., bi- with something); cast
(bi- something) at (acc.)

رأى   ra'ā see, consider

عفا   'afā pardon ('an someone or something)

NOUN

قوم/اقوام   qawm- pl 'aqwām- people, nation, tribe

OTHERS

الَّتى   allatī fem. sing. relative pronoun

الَّذى   alladī masc. sing. relative pronoun

الَّذين   alladīna masc. pl. relative pronoun

كَ   ka- (proclitic + noun in the gen.; does not take pronominal enclitics) like

كذلك   ka-dālika thus, likewise

ما   mā (invariable) what? (interrogative pronoun)

ولكن   wa-lākinna (+ noun in acc. or enclitic pronoun) but, rather; (when followed by a verb, wa-lākin)

يا   yā O (vocative particle followed by the nominative case of noun without nunation, as yā rasūlu "O apostle"; followed by accusative if in construct, as yā rasūla llāhi "O Apostle of God")

PROPER NAMES

عيسى   'īsā (invariable) Jesus

مريم   maryamu Mary, Miriam

Exercises

(a) Give the Arabic:

1. the two women who came
2. a man you saw
3. the girl who called me
4. the king for whom you rose
5. you (m pl) who have died
6. the sign that I saw
7. the place from which you (f s) arose
8. you (f pl) who have heard
9. the thing they brought
10. (some) things they brought
11. those who saw
12. I who called them
13. words [indef.] you (m pl) heard
14. the women whom you saw

(b) Vocalize, read and translate:

١ لقد عفا الله عن ذلك

٢ فاتت مريم قومها بابنها عيسى فقالوا يا مريم ما هذا الذى جئت به

٣ ان الذين اتوا بالآيات دعوا الله

٤ رأى قلبى ربى[1]

٥ يا قوم ان هذه الحياة الدنيا شىء قليل

٦ المؤمنون كنفس واحدة

٧ وما رميت اذ رميت ولكن الله رمى

٨ الشيخ فى بيته كالنبى فى قومه

٩ هذه الحياة الدنيا التى نحن فيها أرايتموها خيرًا لكم

١٠ ان الذين كفروا وماتوا اولئك عليهم لعنة الله

١١ فالذين كفروا من قومه رموه بالرماح[2]

١٢ هو كالرجل الذى اتانا فقال اننا رأينا آيات النبى

١٣ لما رأى الملك المرأة الفقيرة قام ودعاها اليه

١٤ دعوهم الى آخر ايام حياتهم ولكنهم ما سمعوا قولهم

(c) Translate into Arabic:

1. The slave called his master and said, "We who have come here are not many."

2. The old man arose for the prayer and then died devoted[3] to God.

3. I put these (two) hands of mine over my eyes, and so I did not see anything.

4. Thus I said to the child who brought me these two books.

5. O people, did you see when the angels brought God's signs to us from heaven?

6. What did you say to the king's servant when he summoned you?

7. He has two sons he has pardoned and another son he has not.[4]

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[1]Assume normal word order.

[2]*Rimāḥ*- pl. of *rumḥ*- spear.

[3]Use indefinite accusative.

[4]In Arabic the full verb must be used.

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Lesson Ten

22 Geminate (Doubled) Verbs: Perfect Inflection. Verbs whose second and third radical consonants are identical are known as "doubled" or "geminate" verbs. They exhibit the following peculiarity in conjugation: with the V-endings the second and third radicals fall together as a doubled consonant. Otherwise the inflection of the perfect is regular. An example, from √*DLL,* underlying perfect *dalala > *dalla* ("to guide"):

	SINGULAR		DUAL		PLURAL	
3 m	دل	*dalla*	دلا	*dallā*	دلوا	*dallū*
3 f	دلت	*dallat*	دلتا	*dallatā*	دللن	*dalalna*
2 m	دللت	*dalalta*	دللتما	*dalaltumā*	دللتم	*dalaltum*
2 f	دللت	*dalalti*	دللتما	*dalaltumā*	دللتن	*dalaltunna*
1 c	دللت	*dalaltu*	— —		دللنا	*dalalnā*

23 Active Participles. The active participle, which can be formed from all verbs, transitive and intransitive, is made on the pattern FĀ'IL-, which makes its feminine, dual and plurals with regular adjectival endings. An example, from *daxala:*

	SINGULAR		DUAL		PLURAL	
masc.	داخل	*dāxilun*	داخلان	*dāxilāni*	داخلون	*dāxilūna*
fem.	داخلة	*dāxilatun*	داخلتان	*dāxilatāni*	داخلات	*dāxilātun*

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The active participle often functions, like the English present active participle in "-ing," as a verbal adjective for on-going action, or the durative aspect.

هو ساجد لله   *huwa sājidun li-llāhi*   He is bowing down to God.

The active participle as complement to *kāna* in the perfect gives the past progressive:

كان ساجداً لله   *kāna sājidan li-llāhi*   He was bowing down to God.

Contrast this use of the durative participle with the finite perfect, *sajada*, which is temporal and may mean, according to context, "he bowed down, he did bow down, he had bowed down, he will bow down."

The active participle is also substantivized and used as an agent noun, so that *kātib-* (from *kataba* "to write") may mean not only "writing, going to write, one who is writing," but also, as a noun, "writer, scribe."

كان أحمد كاتباً   *kāna 'aḥmadu kātiban*   Ahmad was writing *or* Ahmad was a scribe.

الله خالقُ كل شيءٍ   *allāhu xāliqu kulli šay'in*   God is the creator of everything.

However, when the participle retains verbal force, the participial object is in the accusative.

الله خالقٌ بشراً   *allāhu xāliqun bašaran*   God is going to create a human being.

اني باعثٌ من بعدك نبيّاً   *'innī bā'iθun min ba'dika nabīyan*   I am going to send, after you, a prophet.

Note, as in the above examples, that the active participle in the predicate position very often has a future signification ("going to…") when it is not substantivized. When a transitive active participle has its object in the accusative, it is clear that the participle is used verbally, and it almost always has a future sense; when the participle is in construct, it is generally substantivized. Otherwise, as in the first example above, *huwa sājidun,* only context can determine whether the meaning is present

progressive ("he is bowing down") or future ("he is going to bow down").

24 The Passive Participle. The passive participle of all transitive verbs is formed on the pattern MAFʿŪL-. Feminines, duals and plurals are formed like regular adjectives, as from *wajada* ("to find"):

	SINGULAR		DUAL		PLURAL	
masc.	موجود	*mawjūdun*	موجودان	*mawjūdāni*	موجودون	*mawjūdūna*
fem.	موجودة	*mawjūdatun*	موجودتان	*mawjūdatāni*	موجودات	*mawjūdātun*

The passive participle is used in the following ways:

(1) purely adjectivally, like the English past passive participle:

شيءٌ مخلوق   *šay'un maxlūqun*   a created thing

الرجل ملعون   *ar-rajulu mal'ūnun*   The man is cursed.

كان الكتاب مكتوباً   *kāna l-kitābu maktūban*   The book was written.

(2) that which can be, ought to be, is worth doing or liable to be:

شيءٌ مذكور   *šay'un maðkūrun*   a thing worth mentioning / a mentionable thing

قولٌ مسموع   *qawlun masmū'un*   words that are/ought to be heard

(3) substantively:

الملعونون   *al-mal'ūnūna*   those who are cursed, accursed ones

المذكور من قبل   *al-maðkūru min qablu*   that which has been mentioned before

25 Cognate Subjects. The active participle is often used as a cognate subject (i.e., the active participle of a given verb as subject of that same verb) in the indeterminate sense of "someone, some people, somebody or other."

قال قائل   *qāla qā'ilun*   Somebody has said…

قال قائلون   *qāla qā'ilūna*   Some people have said…

The definite cognate subject necessarily refers to a subject already introduced.

فقال القائل *fa-qāla l-qā'ilu*

and then the one who was speaking went on to say…

26 Circumstantial Constructions. Circumstantial constructions indicate circumstances contemporaneous with or prior to the action/state of the verb.

26.1 The indefinite accusative of nouns, adjectives and especially participles occurs in an adverbial sense to modify the circumstance or to indicate the manner of the verb.

مات مخلصاً لربه *māta muxliṣan li-rabbihi*

He died devoted ("as a devoted one") to his lord.

خرج على النبي كافراً *xaraja 'alā n-nabīyi kāfiran*

He went out against the prophet as an infidel ("in the manner of an infidel").

This construction rarely poses any special difficulty for comprehension or translation. It should be noted that the word in the accusative may modify the object as well as the subject of the verb (gender/number considerations usually eliminate confusion).

رأيتهم خارجين من البيت *ra'aytuhum xārijīna min l-bayti*

I saw them leaving the house.

This last construction is really an objective complement where, as expected, an adjective or participle modifying the direct object is in the accusative case.

وجدناهم ساجدين لربهم *wajadnāhum sājidīna li-rabbihim*

We found them bowing down to their master.

26.2 The circumstantial *wa-*. The use of a parallel clause introduced by *wa* + pronoun (or noun) indicates circumstantiality, or what pertains concurrently to the action/state of the verb.

رأيته وهو نازل من المدينة *ra'aytuhu wa-huwa nāzilun mina l-madīnati*

I saw him as he was coming down from the city.

دعوتك وانت خارج من بيتك *da'awtuka wa-'anta xārijun min baytika*

I called out to you as you were coming out of your house.

دعوتك وانا خارج من بيتي *da'awtuka wa-'ana xārijun min baytī*

I called out to you as I was coming out of my house.

Circumstantial *wa-* + *qad* + a perfect verb indicates circumstantiality prior to the main verb.

رآني وقد خرج من بيته *ra'ānī wa-qad xaraja min baytihi*

He saw me after he had come out of his house.

Vocabulary

VERBS

بعث *ba'aθa* send, send forth; resurrect

ذكر *ðakara* mention, make mention of, recollect

ضل *ḍalla (*ḍalala)* go astray, get lost

فعل *fa'ala* do

هدى *hadā* lead, lead aright

NOUNS

بشر *bašar-* human being, mankind

ماء/مياه *mā'- pl miyāh-* water

OTHERS

بعد *ba'da* (+ gen., temporal preposition) after; also *min ba'di* + gen.; note especially the adverbial *min ba'du* afterwards

عند *'inda* (+ gen.) with, in the possession of, in the opinion of, in the presence of, in/at the house of (like the French *chez*, Latin *apud*); *min 'indi* (+ gen.) from among, from the presence/possession of

قبل *qabla* (+ gen., temporal preposition) before; also *min qabli* + gen.; (adverbial) *min qablu* beforehand

ل *la-* (proclitic) "really," an emphasizing particle that af-
fects no case; it often marks the predicate of an
'inna-clause and is usually best left untranslated

ما *mā* (negative particle) not, takes its complement in the
nominative or, like *laysa*, with *bi-*

PROPER NAMES

الانجيل *al-'injīlu* the Gospel, the Evangel

التوراة *at-tawrātu* the Torah, the Pentateuch

Exercises

(a) Give the active and passive (if possible) participles:

١ امر	٥ خلق	٩ سمع	١٢ لعن
٢ بعث	٦ دخل	١٠ فعل	١٤ منع
٣ جعل	٧ ذكر	١١ كتب	١٥ نزل
٤ خرج	٨ ذهب	١٢ كفر	١٦ وجد

(b) Vocalize, read and translate:

١ دخلوا النار بامر الله وما هم بخارجين منها

٢ قال النبي اني كنت نبياً وآدم بين الماء والطين

٣ وكان امر الله مفعولاً

٤ والذى كفر بعد ذلك بالله وملائكته وكتبه ورسله واليوم الآخر فقد ضلّ

٥ هذا هو الرسول النبي الذى وجدوه مكتوباً عندهم فى التوراة والانجيل

٦ قال ربك للملائكة اني خالق بشراً من طين

٧ ان الله فى قلوب عباده المخلصين

٨ اني ذاهب الى ربى

٩ ولما كان الملائكة ساجدين لآدم قال ابليس أخلقتنى لهذا اني له لعدو

١٠ المؤمنون كرجل واحد

١١ كان الرجل نازلاً الى العدر فاتاه رسول بوامر الشيخ

١٢ ليس هذا مذكوراً فى الكتب التى رايتها

١٣ بعث عند الكفار فهداهم

١٤ اولئك هم الرجال الذين هدونا الى الماء ونحن قد ضللنا

١٥ والله هو الذى خلق من الماء بشراً

(c) Translate into Arabic:

1. We were sent, and so we have come to you.

2. Thus it was written in the Torah of Moses and the Gospel of Jesus.

3. The words of mankind are heard in God's presence.

4. You brought the king's orders, but the men of the city left before you.

5. After that, they saw a woman going down to the spring for water.

6. Was it mentioned thus in the books that are in your possession?

7. I saw him with[1] his finger over his heart, and that was for me like the king's command.

8. You saw all my children except for Muhammad, who[2] was not near our house on *(fī)* that day.

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[1]Use circumstantial *wa-*.

[2]Because proper names are semantically definite, they require the relative pronoun.

Lesson Eleven

27 Active and Passive Participles (cont.).

27.1 For hollow verbs (C₂w/y), the active participial pattern is FĀ'IL-, with *hamza* taking the place of C₂ in all cases.

قام > قائم *qāma* (√QWM) > *qā'im-*
سار > سائر *sāra* (√SYR) > *sā'ir-*

27.2 For weak-*lām* verbs (C₃w/y) the pattern is FĀ'IN, the inflection of which demands special treatment. An example is *hādin*, from √HDY:

	INDEFINITE		DEFINITE	
nom. & gen.	هادٍ	*hādin*	الهادي	*al-hādī*
acc.	هادياً	*hādiyan*	الهادية	*al-hādiya*

In both the definite and indefinite states, the nominative and genitive cases are identical. Only the accusative case actually shows its case ending. This results from an internal collapse due to weakness: **hādiyun → hādin* and **hādiyin → hādin*, where the "weak" vowels *u* and *i* cannot maintain a weak consonant between them; the "strong" vowel *a* does support a weak consonant, so *hādiyan* and *al-hādiya* do not suffer collapse.

The feminines are regularly formed, with *-y-* for C₃w as well as for C₃y roots: *hādiyat-* pl *hādiyāt-*.

The masculine plurals suffer the same collapse as the singular: **hādiyūna → hādūna* and **hādiylna → hādina*.

The inflectional patterns of *hādin* are not limited to active participles but occur with many broken plurals of C₂w/y roots and also certain anomalous plurals such as أرض *'arḍ-* pl أراضٍ *'arāḍin*, اسم *ism-* pl أسامٍ *'asāmin*, and يد *yad-* pl أيدٍ *'aydin* and أياد *'ayādin*.[1]

27.3 Doubled verbs undergo the same loss of weak vowel as in the verbal inflection. The pattern for the active participle is FĀLL- (< **fālil-*).

دلّ *dalla* > **dālil-* > دالّ *dāll-*

27.4 Passive participles of hollow, weak-*lām* and doubled verbs.

(1) The contracted pattern MAFŪL- is used for C₂w roots (**mafwūl-* → *mafūl-*).

قال *qāla* (√QWL) > مقول *maqwūl-* → *maqūl-*
لام *lāma* (√LWM) > **malwūm-* → ملوم *malūm-*

The patterns MAFĪL- and MAFYŪL- (regular) are attested for most C₂y roots.

باع *bā'a* ('sell') (√BY') > مبيع ، مبيوع *mabyū'-/mabī'-*
كال *kāla* ('measure') (√KYL) > مكيول ، مكيل *makyūl-/makīl-*

(2a) Weak-*lām* roots: C₃w produces a regular passive participle on the pattern MAF'ŪW-.

دعا *da'ā* (√D'W) > مدعوّ *mad'ūw-*

(2b) C₃y roots give a passive participle on the pattern MAF'ĪY-.

هدى *hadā* (√HDY) > مهديّ *mahdīy-*

(3) The formation of passive participles from doubled roots is perfectly regular.

دلّ *dalla* (√DLL) > مدلول *madlūl-*

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[1]The indefinite accusative of *'arāḍin*, *'asāmin* and *'ayādin* are without nunation: *'arāḍiya*, *'asāmiya* and *'ayādiya* (see Appendix A §10e). The indefinite accusative of *'aydin* has nunation: *'aydiyan* (see Appendix A §1d).

28 Verbal Nouns. Every verb in Arabic has at least one verbal noun, known as a *maṣdar-*, the usage of which is roughly equivalent to the English infinitive or gerund in '-ing.' Many verbal nouns have a concrete meaning as a noun as well as the verbal sense, as *xalq-* (< *xalaqa*), which means "creation" as well as "(the act of) creating." Verbal nouns of the base form of the verb (the only one introduced so far) are not predictable and must be learned as a "principal part" for each and every verb.

28.1 Following are the verbal nouns, by pattern, for the verbs that have been seen so far (note that some verbs have more than one verbal noun in common use, often reflecting different senses of the verb).

(1) FA'L-, the most common pattern for verbal nouns, generally for transitive verbs of the *fa'ala* and *fa'ila* types.

أمر	*'amr-*	رأى	*ra'y-*[1]	قول	*qawl-*
بعث	*ba'θ-*	رمى	*ramy-*	لعن	*la'n-*
جعل	*ja'l-*	عفو	*'afw-*	منع	*man'-*
خلق	*xalq-*	فعل	*fa'l-*	موت	*mawt-*

(2) FU'ŪL-, mainly for intransitive *fa'ala* verbs.

خروج	*xurūj-*	سجود	*sujūd-*	وجود	*wujūd-*
دخول	*duxūl-*	نزول	*nuzūl-*		

(3) FI'L-,

ذكر	*ðikr-*	فعل	*fi'l-*

(4) FU'L(AT)-

رؤية	*ru'yat-*	كفر	*kufr-*

(5) FA'ĀL(AT)-

ذهاب	*ðahāb-*	سماع	*samā'-* ضلال/ضلالة	*ḍalāl(at)-*

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[1] Of the two senses of *ra'ā*, "to see" and "to consider," *ra'y-* is the verbal noun for "considering, notion, view" and *ru'yat-* is the verbal noun for "seeing, vision."

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(6) FI'ĀL(AT)-

قيام	*qiyām-*	كتابة	*kitābat-*	هداية	*hidāyat-*

The verbal noun is extensively used as a verbal complement, especially with verbs that take their complements through prepositions, for example:

منعه من الدخول *mana'ahu mina d-duxūli*	He prevented him from entering
دعوناهم الى الخروج *da'awnāhum 'ilā l-xurūji*	We called upon them to leave.
امرونا بالسماع *'amarūnā bis-samā'i*	They ordered us to hear.

Where the Arabic verbal noun corresponds to an English infinitive or gerund, it is almost always definite (as in the above examples).

28.2 Subjective and Objective Genitives. When only the doer of the action (subject) occurs with a verbal noun, it is put into construct with the noun as a **subjective genitive.**

خلق الله *xalqu llāhi*	God's creating (creation)
دخول الرجال *duxūlu r-rijāli*	the men's entering
بعث الملك *ba'θu l-maliki*	the king's sending

When only the object of a verbal noun occurs, it is in construct as an **objective genitive.**

خلق الارض *xalqu l-'arḍi*	creating the earth
دخول البيت *duxūlu l-bayti*	entering the house
بعث رسول *ba'θu rasūlin*	sending a messenger

When both the subject and the object occur with a verbal noun, the subject is in construct in the **genitive** and the object follows in the **accusative.**

خلق الله الارض *xalqu llāhi l-'arḍa*	God's creating the earth

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دخول الرجال البيت *duxūlu r-rijāli l-bayta*   the men's entering the house

بعث الملك رسولاً *ba'θu l-maliki rasūlan*   the king's sending a messenger

29 The Cognate Accusative. One of the most common uses of the verbal noun is as a cognate accusative. This typically Semitic construction gives added emphasis to the verb.

ذكروا الله ذكراً *ðakarū llāha ðikran*   They recollected God.[1]

When the cognate accusative is modified, it usually translates adverbially.

ذكروا الله ذكراً كثيراً *ðakarū llāha ðikran kaθīran*   They recollected God much/often.

خرج خروج عبد *xaraja xurūja 'abdin*   He went out servilely.[2]

Vocabulary

VERBS

أخذ *'axaða 'axð-*[3] take, seize; take hold (*bi-* of)

سأل *sa'ala su'āl-* ask (*'an* about)

عبد *'abada 'ibādat-* worship

NOUNS/ADJECTIVES

اثنان/اثنتان *iθnāni* (m), *iθnatāni* (f) two; *yawmu l-iθnayni* Monday

آخر/أخرى/أخر *'āxaru* (m), *'uxrā* (f), *'uxaru* (pl) other

أحد/إحدى *'aḥad-* (m), *'iḥdā* (f) one (pronoun, used either with partitive *min* or with construct, e.g., *'aḥadun min-hum* or *'aḥaduhum* 'one of them'); (+ neg.) no one, nobody; *yawmu l-'aḥadi* Sunday

---

[1]Lit., "they recollected God a recollecting."

[2]Lit., "he went out the going out of a slave, as a slave would."

[3]The verbal noun will be so listed with every new verb henceforth.

تربة ، تراب *turbat-* and *turāb-* dust, earth, ground

جبل/جبال *jabal-* pl *jibāl-* mountain

جديد/جدد *jadīd-* pl *judud-* new

خلق *xalq-* creation, created beings, people

رحمة *raḥmat-* mercy

رحيم *raḥīm-* merciful, compassionate

سبت *sabt-* Sabbath; *yawmu s-sabti* Saturday[1]

يهود ، يهودي *yahūd-* (collective) Jews; *yahūdiyy-* (sing.)[2] Jew, Jewish

OTHERS

ما *mā* that which, what (relative); *kullu mā* everything that, all that which

من *man(i)* who? (interrogative pronoun); he who, whoever (relative pronoun); *kullu man* everyone who, all who

مما *mimmā = min + mā*

ممن *mimman = min + man*

Exercises

(a) Give the active participle, masc. and fem. sing., def. and indef.:

١١ رمى	٩ قال	٥ رأى	٣ نام	١ اتى
١٢ اكل	١٠ قام	٨ امر	٦ كان	٢ دعا
		٧ خاف	٤ سأل	

(b) Give the passive participle of as many verbs as possible from the list in (a).

(c) Read and translate:

١ ان اليهود أتت النبي فسألته عن خلق السموات والارض فقال خلق الله

---

[1]For the other days of the week, see Appendix H.

[2]This represents a large class of words for peoples, nations and groups, where the unit singular is formed by adding *-iyy-* to the collective, e.g., افرنج *'ifranj-* 'Franks, Europeans,' روم *rūm-* 'Greek Orthodox, Byzantines,' زنج *zanj-* 'Blacks, Ethiopians,' عجم *'ajam-* 'Persians,' عرب *'arab-* 'Arabs,' يونان *yūnān-* 'Greeks, Hellenes.'

الارض يوم الاحد والاثنين.

٢ وقال قائل آخر أخذ رسول الله بيدى فقال خلق الله التربة يوم السبت وخلق الجبال يوم الاحد.

٣ يا نساء النبى، لستن كأحد من النساء.

٤ أمرنى بعبادة الله مخلصاً له.

٥ قال النبى لست كأحدكم.

٦ قد فعل الصالحون ما امرهم الله به.

٧ الدنيا ملعونة وملعون ما فيها الا ذكر الله.

٨ هداكم وكنتم من قبله لمن الضالين وكنتم بعبادتكم كافرين.

٩ وجدته ضالا فهديته وإنك لكل قوم هاد.

١٠ انا باعث لكم كتاباً قد كتبت فيه كل ما ذكر لى الرجل الذى كان عندى.

(d) Translate into Arabic:

1. He who heard Gabriel's voice was a leader for humankind.

2. I prevented him from going against his people and from sending the messenger to them.

3. On the last day the rich will be (kāna) poor because of their disbelief.

4. She is sending to us one of her sons with his daughter.

5. The last of the infidels said to me, "Your religion is not better than our religion, but it is not forbidden here."

6. Did you hear the summoner who called the nation and said, "The day of judgment is coming"?

7. The women are bringing water from the spring.

8. That which they seized was not theirs.

9. This is one of the things seized from the possession of (من عند) the poor.

10. The mountains are created from the dust of the earth.

Lesson Twelve

30 Verbal Inflection: Imperfect Indicative. The Arabic imperfect is basically the imperfective, or durative, aspect of the verb for habitual or on-going action and contrasts with the perfect, the perfective or punctual aspect of the verb, which signals actions and changes of state that happen at one temporal point, usually but not necessarily past.

30.1 The imperfect indicative inflection is formed by adding personal prefixes (preformatives) and suffixes (postformatives) to the imperfect base of the verb. The imperfect base may be on any one of the following patterns: (1) -f'al-, (2) -f'ul-, or (3) -f'il-. Whereas the vowel of C_2 is not predictable, either from the perfect base or from the radicals, and must be learned as a "principal part" of the verb, the following guidelines are offered:

(1) Verbs of the *fa'ala* type generally have an imperfect base in -f'ul- or -f'il-, except verbs whose second or third radical is guttural (', ', h, ḥ, x, ġ), which tends to produce -a- in the imperfect base, as *la'ana* gives an imperfect base of -l'an- and *ðahaba* gives an imperfect base of -ðhab-.

(2) Verbs of the *fa'ila* type—with very few exceptions—have imperfect bases in -f'al-, as *fahima* ('understand') gives an imperfect of -fham-.

(3) Verbs of the *fa'ula* type, all of which are stative or qualitative in meaning, have imperfect bases in -f'ul-, as *kabura* ('to be/get big') has an imperfect of -kbur-.

30.2 The personal prefixes and suffixes added to the imperfect base are as follows:

	SINGULAR	DUAL	PLURAL
3 m	ya-CCvC-u	ya-CCvC-āni	ya-CCvC-ūna
f	ta-CCvC-u	ta-CCvC-āni	ya-CCvC-na
2 m	ta-CCvC-u	ta-CCvC-āni	ta-CCvC-ūna
f	ta-CCvC-īna	ta-CCvC-āni	ta-CCvC-na
1 c	'a-CCvC-u	—	na-CCvC-u

Example: kataba 'write,' imperfect base -ktub-:

3 m	يكتب	yaktubu	يكتبان	yaktubāni	يكتبون	yaktubūna
f	تكتب	taktubu	تكتبان	taktubāni	يكتبن	yaktubna
2 m	تكتب	taktubu	تكتبان	taktubāni	تكتبون	taktubūna
f	تكتبين	taktubīna	تكتبان	taktubāni	تكتبن	taktubna
1 c	اكتب	'aktubu	—		نكتب	naktubu

30.3 The negative particle for the imperfect is generally *lā* prefixed to the verb: *lā yaktubu, lā taktubu, &c.*

30.4 Independent uses of the imperfect indicative:

(1) general present: *yadxulu* "he enters/does enter/is entering."

(2) durative (no specific tense): *yaðhabu* "he was/is/will be going"

(3) habitual (no specific tense): *ya'muru* "he orders (as a matter of habit), he will order/will be ordering (habitually))"

(4) simple future: *yaktubu* "he will write/will be writing."

Tense for the durative and habitual aspects of the imperfect is usually gained from context, although it may be made explicit by combination with various verbs, especially the perfect of *kāna* for the past habitual: *kāna yaktubu* "he used to write."

The affirmative future may be made explicit by prefixing the proclitic *sa-* or the separate particle *sawfa: sa-yaktubu* or *sawfa yaktubu* "he will write, he will be writing." These particles do not occur with the negative (for the negative future explicit see §44.2[2]).

30.5 Dependent uses of the imperfect:

(1) as complement to the subject:

جاء اهل المدينة يسالون	jā'a 'ahlu l-madinati yas'alūna	The people of the city came asking.
ذهب يطلبه	ðahaba yatlubuhu	He went off looking for it.

(2) as complement to the object:

وجدتهم يعبدون الله	wajadtuhum ya'budūna llāha	I found them worshipping God (habitually).

(3) as circumstantial, usually with *wa-* + pronoun:

رأيته وهو يلعن عدوه	ra'aytuhu wa-huwa yal'anu 'adūwahu	I saw him (while he was) cursing his enemy.

30.6 Imperfect of C₁' verbs. Verbs whose first radical is /'/ are regularly inflected in the imperfect, with the exception of the 1st-person singular, where the expected initial *'a'-* becomes '*ā-* to avoid two adjacent glottal stops.

اخذ > 'axaða > *'a'xuðu → 'āxuðu

اكل > 'akala > *'a'kulu → 'ākulu

30.7 The following is a list of the sound verbs introduced so far, arranged by the characteristic vowel of the second radical in the imperfect:

(1) imperfect in *-u-*: يخرُج يدخُل يسجُد يكتُب
يأخُذ يخلُق يذكُر يعبُد يأمُر يكفُر

(2) imperfect in *-a-*: يسمَع يلعَن يذهَب يبعَث يجعَل يفعَل يمنَع يسأل

(3) imperfect in *-i-*: ينزِل

Vocabulary

VERBS

اكل 'akala (u)[1] 'akl- eat, consume

شهد šahida (a) šuhūd-/šahādat- bear witness, testify ('alā against); followed by 'inna to introduce direct quotation; followed by 'anna to introduce indirect quotation

صدق ṣadaqa (u) ṣidq- tell the truth to (+ acc.), be truthful

علم 'alima (a) 'ilm- know, learn (bi- about); realize

غر ğarra (u) ğurūr- delude, deceive

كذب kaðaba (i) kiðb-/kaðib- lie, tell a lie (acc. or 'alā, to someone)

نظر naẓara (u) naẓar- look, regard

NOUNS/ADJECTIVES

اهل/اهالى 'ahl- pl 'ahālin/'ahlūna people; family; 'ahlu madīnatin the people, inhabitants of a city; 'ahlu l-kitābi Christians and Jews, people possessed of scripture

شمس šams- (f) sun

علم/علوم 'ilm- pl 'ulūm- knowledge (bi- of), learning

فاكهة/فواكه fākihat- pl fawākihu fruit

كريم karīm- pl kirām-/kuramā'u noble, generous, honorable

نبأ/انباء naba'- pl 'ambā'- news

يقين yaqīn- certainty; 'ilmu l-yaqīni certain knowledge

OTHERS

ان 'anna (+ acc.) that (subordinating conjunction, follows verbs of perception; like 'inna, must be followed by noun in the accusative or enclitic pronoun)

سـ sa- (proclitic + imperfect) particle for the future explicit

سوف sawfa (+ imperfect) particle for the future explicit

لماذا، لـمَ، لِمَ li-ma/li-māli-māðā why?

ماذا māðā what?

PROPER NAMES

سبأ saba'- Sheba

سليمان sulaymānu Solomon

Exercises

(a) Give the imperfect of each of the following (retain the number, gender and person):

١ خرجوا	٥ بعثتَ	٩ دخلا	١٣ سالتم	١٧ عبدنا
٢ كفرتَ	٦ نزلتم	١٠ اخذتُ	١٤ جعلت	١٨ ذكرتا
٣ سجدتـنا	٧ فعلتُ	١١ لعنوا	١٥ امرنا	١٩ خلقتُ
٤ ذهبن	٨ سمعتن	١٢ كتبت	١٦ منعا	٢٠ علم

(b) Give the imperfect of each of the following (retain the number, gender and person of the verb; also retain the pronoun object):

١ اخذركم	٣ منعتموني	٥ لعنتهم	٧ عبدناه	٩ فعلنها
٢ سمعتـها	٤ سالها	٦ ذكرتِه	٨ دخلتَه	١٠ خلقتكم

(c) Read and translate:

١ والله يشهد انهم لكاذبون

٢ يا اهل الكتاب لِم تكفرون بآيات الله وانتم تشهدون

٣ اولئك الذين يكذبون على ربهم فمقامهم فى النار

٤ فقال انى لأصدق من الكاذبين وانى أعلم ما لا تعلمون

---

[1]The characteristic vowel of the imperfect will be so indicated in the vocabularies.

٥ قالوا شهدنا على انفسنا وغرّتنا الحياة الدنيا وشهدوا على انفسهم أنهم كانوا كافرين

٦ قد خلقنا جنات لكم فيها فواكه كثيرة منها تاكلون

٧ ليس لنا به علم واللّٰه يعلم ونحن لا نعلم

٨ وهؤلاء هم الذين يعلم اللّٰه ما فى قلوبهم

٩ سالنعهم لسؤالهم عن ذلك

١٠ لم تعبد ما لا يسمع

١١ كان النبى يامر أهله بالصلاة

١٢ فهى كذبت وهو من الصادقين

(d) Translate into Arabic:

1. You deceived us with (bi-) your lying.

2. On that great day hell will consume them all.

3. I will not testify against her, she being truthful.

4. The inhabitants of the city have certain knowledge that one of them took the fruits from their garden.

5. We asked the other woman from where she heard this news.

6. The angels will seize those who disbelieved and put their souls in hell.

7. I shall write a book for my sons, and in it I shall put all of my knowledge.

8. I do not eat from that which those eat.

9. The king takes everything from his people.

10. We looked and saw him prostrate (use participle) in the dust of the earth.

11. Thus it is written: an eye for an eye, and a tooth for a tooth.

Reading Selection: *Sūrat al-Naml (27): 22–30*, with slight modification.

Solomon and Sheba

[قال الهدهد١ لسليمان] جئتُك من سبأ بنبإٍ يقينٍ (٢٢)

إنى وجدتُ امرأةً تملكُهم٣ ... ولها عَرْشٌ٢ عظيمٌ (٢٣)

وجدتُها وقومَها يسجدون للشمس من دون٤ اللّٰه (٢٤)

لا يسجدون للّٰه الذى ... يعلم [كل شىءٍ] (٢٥)

قال [سليمان] سننظر أصدقتَ أم٥ كنت من الكاذبين (٢٧)

اذهب٧ بكتابى هذا ... فانظر٦ ماذا [يفعلون] (٢٨)

قالت يا أيّها٩ الملأ٨ إنى [أتانى] كتابٌ كريمٌ (٢٩)

إنه من سليمان وإنه باسم اللّٰه الرحمن الرحيم (٣٠)

---

[1]*Hudhud*- the hoopoe-bird, Solomon's scout.

[2]*'Arš*- throne.

[3]*Malaka (i)* to rule.

[4]*Min dūni* to the exclusion of.

[5]*Am* or (in an interrogative).

[6]*Fa-nẓur* (imperative) and see!

[7]*Iðhab* (imperative) go!

[8]*Mala'*- council of chieftains.

[9]*Yā 'ayyuhā* (vocative particle + nom.) O.

Lesson Thirteen

31 The Five Nouns. There are five nouns in Arabic that behave in an unusual way when they are first members of a construct. Instead of the normal short case-ending vowel, these five nouns show the case-ending as long. Of the five, *'ab-* ('father'), *'ax-* ('brother'), and *ḥam-* ('father-in-law') behave as regular nouns when not in construct. The fourth, *ðū* ('possessed of/possessing'), occurs only as first member of a construct and has no indefinite form at all. The fifth, *fam-* ('mouth'), is a regular noun when not in construct but becomes *fū-* (nom.) when in construct. The double hyphen (=) indicates forms that occur only as first member of a construct:

	NOMINATIVE		GENITIVE		ACCUSATIVE	
اب	*'ab-*	ابو	*'abū=*	ابی	*'abī=*	ابا	*'abā=*
اخ	*'ax-*	اخو	*'axū=*	اخی	*'axī=*	اخا	*'axā=*
حم	*ḥam-*	حمو	*ḥamū=*	حمی	*ḥamī=*	حما	*ḥamā=*
ذو	*ðū=*	ذو	*ðū=*	ذی	*ðī=*	ذا	*ðā=*
فم	*fam-*	فو	*fū=*	فی	*fī=*	فا	*fā=*

The addition of the 1st-sing. possessive enclitic to the first three nouns results in regular forms based on the indefinite: *'abī* "my father," *'axī* "my brother," &c. With other pronominal enclitics the construct forms given above are used: *'abūhu/ 'abīhi/ 'abāhu* "his father," &c. *Fīya* serves as "my mouth" for all cases. The word *ðū* does not take pronominal enclitics. With pronominals both *fam-* and the construct forms are used: فمه *famuhu/famihi/ famahu* and فوه *fūhu,* فیه *fīhi* and فاه *fāhu.*

32 *Imru'un*. The noun *imru-* ('man, male human being'), like its feminine counterpart *imra'at-,* begins with elidible *alif.* The declensional peculiarity of this noun lies in the fact that the vowel after the *r* harmonizes with the declensional vowel in all three cases. This is turn affects the bearer of the *hamza* (see Appendix G).

		INDEFINITE		DEFINITE
NOM.	امرؤ	*imru'un*	امرؤ	*imru'u*
GEN.	امرئ	*imri'in*	امرئ	*imri'i*
ACC.	امرأ	*imra'an*	امرأ	*imra'a*

33 Exception. The common particle of exception is *'illā.* When it occurs in a negative clause to mean "(no one, nothing) but/except," it does not affect the case of the following noun. That is, the syntax remains as it would be if both the negative and *'illā* were removed.

ما جاء الا الولد *mā jā'a 'illā l-waladu* No one came but the boy (only the boy came).

ما نزل الكتاب الا ذكرا لكم *mā nazala l-kitābu 'illā ðikran lakum* The book descended only as a reminder to you.

The particle *'illā* is commonly followed by a purpose clause or prepositional phrase.

ما امرهم الا بعبادة الله *mā 'amarahum 'illā bi-'ibādati llāhi* He did not order them (to do anything) except to worship God.[1]

In affirmative sentences, *'illā* takes the accusative.

قام القوم الا رجلا واحدا *qāma l-qawmu 'illā rajulan wāḥidan* The people stood up—all but one man.

---

[1]Or, "he ordered them only to worship God."

34 Categoric Negation. The negative particle *lā* followed by an indefinite noun with a definite accusative ending *(-a)* gives the sense of total negation of the category to which the noun belongs.[1] This construction is the negation of the predication of existence (§5).

لا نبأ لنا	*lā nabaʾa lanā*	(There is) no news to us (we have no news).
لا رجالَ في المدينة	*lā rijāla fi l-madinati*	There are no men in the city.

The categoric negative *lā* is often found in combination with *'illā*.

لا اله الا الله	*lā ʾilāha 'illā llāhu*	There is no god but God (the only god there is is God).

Vocabulary

VERB

وهب *wahaba* give

NOUNS

اب/آباء *ʾab-* pl *ʾābāʾ-* (construct nom. *ʾabū=*) father, progenitor; dual *ʾabawāni* parents

ابتي *ʾabatī* (anomalous form) "my dear father"

اخ/اخوة، اخوان *ʾax-* pl *ʾixwat-/ʾixwān-* (construct nom. *ʾaxū=*, dual *ʾaxawāni*) brother

اخت/اخوات *ʾuxt-* pl *ʾaxawāt-* sister

الاله/آلهة *ʾilāh-* pl *ʾālihat-* god, deity

اولو الامر *ʾulū l-ʾamr* (nom.), *ʾulī l-ʾamr* (obl.) those in authority

امرؤ *imruʾ-* (no plural) man, male (with the definite article, *al-marʾ-*)

[1]The categoric negative of the Five Nouns introduced in §31 shows long *-ā*, as in *lā ʾaxā laka* "you have no brother."

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ذو *ðū=*[1] possessor of, owner of

صنم/اصنام *ṣanam-* pl *ʾaṣnām-* idol

OTHERS

ان *ʾin* (invariable negative particle)

الا *'illā* except, except for (particle of exception)

الا *ʾallā = ʾan + lā* that...not, that...no

او *ʾaw(i)* or

بل *bal(i)* on the contrary, but rather

هل *hal(i)* interrogative particle

PROPER NAMES

هرون *hārūnu* Aaron

فرعون *firʿawnu* Pharaoh

مصر *miṣru* (f) Egypt

Exercises

(a) Read and translate:

١ مات المرء ولا ولد له فاكل اخوته كل ما كان عنده

٢ لقد رأيناهم يعبدون الاصنام هم وآباؤهم واخوانهم واخواتهم

٣ يا اخت هرون ، ما كان ابوك امرأ سوءٍ[2]

[1]All forms given here for reference; note especially the suppletion forms for the masc. pl., *ʾulū=/ʾuli=*, the *wāw* of which is otiose.

		NOMINATIVE	GENITIVE	ACCUSATIVE
masc. sing.	ذو *ðū=*	ذي *ðī=*	ذا *ðā=*
fem. sing.	ذات *ðātu*	ذات *ðāti*	ذات *ðāta*
masc. dual	ذوا *ðawā=*	ذوي *ðaway=*	ذوي *ðaway=*
fem. dual	ذواتا *ðawātā=*	ذواتي *ðawātay=*	ذواتي *ðawātay=*
masc. pl.	اولو *ʾulū=*	اولي *ʾulī=*	اولي *ʾulī=*
	ذوو *ðawū=*	ذوي *ðawī=*	ذوي *ðawī=*
fem. pl.	ذوات *ðawātu*	ذوات *ðawāti*	ذوات *ðawāti*

[2]*Sawʾ-* evil (noun, not adjective).

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٤ ان هو الا كاذب غرّنا بقوله الكاذب

٥ يا ابانا الذى فى السموات ...

٦ اشهد الا اله الا الله واشهد ان محمداً رسول الله

٧ وهب الله لموسى اخاه هرون نبياً وبعثهما بآياته الى فرعون

٨ هذا النبا لأولى الامر من قومنا وليس للذين لا علم لهم به

٩ هل علمت لم قام ابوك واخوك من مقامهما وخرجا من مدينة اهلهما

١٠ ان تلك المرأة الجميلة لا تنظر الى الحياة الدنيا بل هى ناظرة الى الآخرة

١١ كان هرون اخا موسى وكان لهما اخت اسمها مريم

١٢ ان امرأة فرعون واسمها آسية بنت مُزاحم وجدت موسى وهو ولد صغير
فاخذته من المياه وكان ابناً لها

(b) Translate into Arabic:

1. After that Moses left the land of Egypt and went to another land.

2. The news has come to us today that many of *(min)* the inhabitants of the city have died.

3. Did you lie to us when you testified against your brother?

4. There is no pious one except him who worships God with *(bi-)* all his heart and with certain knowledge.

5. There is no fruit in my father's garden, so we will eat but little tonight.

6. He, his father and brother all rose for the prayer, and afterwards they came to our house.

Lesson Fourteen

35 Doubled Verbs: Imperfect Indicative. Doubled verbs in the imperfect inflection combine C_2 and C_3, throwing the vowel of C_2 back onto C_1 in all persons except the feminine plural forms, the only imperfect suffixes that begin with consonants. Example: *dalla* "to guide" > **yadlulu → yadullu*.

	SINGULAR		DUAL		PLURAL	
3 m	يدلّ	*yadullu*	يدلّان	*yadullāni*	يدلّون	*yadullūna*
f	تدلّ	*tadullu*	تدلّان	*tadullāni*	يدللن	*yadlulna*
2 m	تدلّ	*tadullu*	تدلّان	*tadullāni*	تدلّون	*tadullūna*
f	تدلّين	*tadullīna*	تدلّان	*tadullāni*	تدللن	*tadlulna*
1 c	ادلّ	*'adullu*	—	—	ندلّ	*nadullu*

36 Elative Pattern: 'AF'ALU.

36.1 The patterns for the elatives, which are formed from adjectives and *fā'il-* participles, are as follows:

	SINGULAR		DUAL		PLURAL	
masc.	افعل	*'af'alu*	افعلان	*'af'alāni*	افعلون	*(1) 'af'alūna*
					افاعل	*(2) 'afā'ilu*
fem.	فعلى	*fu'lā*	فعليان	*fu'layāni*	فعليات	*(1) fu'layāt-*
					فعل	*(2) fu'al-*

From an adjective like *kabīr-*, the elatives are:

masc.   اكبر *'akbaru*   اكبران *'akbarāni*   اكبرون *(1) 'akbarūna*

                                          اكابر *(2) 'akābiru*

fem.   كبرى *kubrā*   كبريان *kubrayāni*   كبريات *(1) kubrayāt-*

                                        كبر *(2) kubar-*

36.2 Patterns for weak radicals.

(1) C₂y roots become *fūlā* in the feminine singular *fuʿlā* pattern:

     طيّب > طوبى   *ṭayyib- > ṭūbā*   more pleasant

All other C₂y forms are regular. All C₂w forms are perfectly regular.

(2) C₃w/y roots become 'AFʿĀ with *alif maqṣūra* in the 'AFʿALU pattern:

     علّي > اعلى   *ʿalīy- > 'aʿlā*   higher

The feminine singular FUʿLĀ pattern becomes FUʿYĀ, with *y* for C₃.

     علّي > عليا   *ʿalīy- > ʿulyā*   higher

     دنّي > دنيا   *danīy- > dunyā*   lower

Note that FUʿYĀ is spelled with *tall alif*, not *alif maqṣūra*. The formative principle is that *alif maqṣūra* may not follow the letter *yāʾ*.

(3) The broken plural patterns 'AFĀʿILU and FUʿAL- become 'AFĀʿIN and FUʿĀ with collapse of C₃. Thus, اعلى *'aʿlā* > اعال *'aʿālin* (a diptote pattern, see §27.2, note 1 for declension), and عليا *ʿulyā* > علّي *ʿulā*.

(4) Doubled roots geminate C₂ and C₃ and throw the vowel back onto C₁ in the 'AFʿALU pattern as 'AFALLU (i.e., *'aflalu > 'afallu*).

     جديد > اجد   *jadīd- > 'ajaddu*   newer

All other patterns from doubled roots are regularly formed.

36.3 Comparative Usages. As an adjective in the comparative degree, the *masculine singular elative form is used regardless of the gen-*

der and number of the referent. When the preposition for "than," *min,* occurs, the elative is explicitly comparative.

انا اعلم منك	*'ana 'aʿlamu minka*	I am more learned than you.
هى اكرم منه	*hiya 'akramu minhu*	She is more generous than he.
هم اقوى منا	*hum 'aqwā minnā*	They are stronger than we.

When the elative form occurs as an indefinite predicate adjective without a *min*-comparison, there is no essential difference between the comparative and superlative degrees. Such an elative should generally be considered emphatic or superlative in meaning.

الله اكبر	*allāhu 'akbaru*	God is greatest/very great.
الله اعلم	*allāhu 'aʿlamu*	God knows best/ most/is all knowing.

Only when the preposition *min* accompanies the elative is it *explicitly comparative.*

36.4 Superlative Usages. *A definite elative is explicitly superlative.* The superlative may be an attributive or predicative, and in both cases it agrees in number and gender with the noun it modifies.

انا ربكم الاعلى	*'ana rabbukumu l-'aʿlā*	I am your highest lord.
لقد راى من آيات ربه الكبرى	*la-qad ra'ā min 'āyāti rabbihi l-kubrā*	He saw some of his lord's greatest signs.
خلق الارض والسموات العلى	*xalaqa l-'arḍa was-samāwāti l-'ulā*	He created the earth and the highest heavens.
كلمة الله هى العليا	*kalimatu llāhi hiya l-'ulyā*	God's word is the highest.
هم الاكرمون	*humu l-'akramūna*	They are the noblest.

The elative, generally the maculine singular form,[1] may also be in construct with a definite plural noun or pronoun (or noun or pronoun that indicates plurality, although the form may not be plural) for a superlative.

اقوى الرجال	'aqwā r-rijāli	the strongest of the men
اكرم النساء	'akramu n-nisā'i	the noblest of women
اكثرهم	'akθaruhum	most of them
اكبر اولاده	'akbaru 'awlādihi	the eldest of his children

Superlatives are also made by placing the masculine singular elative in construct with an *indefinite singular* noun.

اقوى رجل	'aqwā rajulin	the strongest man
اكرم امرأة	'akramu mra'atin	the noblest woman
اكبر ولد له	'akbaru waladin lahu	his eldest child (the eldest child of his)

Note that the noun in this construction is grammatically indefinite; therefore, when it is the antecedent of a relative clause, the asyndetic-type clause (see §21.3) is used.

| اقوى رجل رأيته | 'aqwā rajulin ra'aytuhu | the strongest man I (ever) saw |

36.5 Two suppletion forms should be mentioned here: *xayr-* "good" and *šarr-* "evil." These two are nouns, not adjectives, and hence do not agree adjectivally. When followed by *min* they are used for "better" and "worse."

| انا خير منه | 'ana xayrun minhu | I am better than he is. |
| هم شر منكم | hum šarrun minkum | They are worse than you. |

When followed in construct by the indefinite singular or the definite plural, *xayr-* and *šarr-* are superlative in meaning.

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[1]The feminine singular elative is found, but it is of rare occurrence.

| كنتم خير قوم | kuntum xayra qawmin | You were the best nation. |
| هو شر الكافرين | huwa šarru l-kāfirīna | He is the worst unbeliever. |

36.6 The accusative of respect/specification. A noun in the indefinite accusative case follows the elative form to indicate the basis of comparison, or in what respect a thing is comparative or superlative. This construction is extensively used in combination with the elatives *'ašaddu* ('stronger'), *'akθaru* ('more'), and *'aqallu* ('less') for the comparative and superlative of words that either cannot or idiomatically do not occur in the elative pattern.

كانوا اشدّ منكم قوةً	kānū *'ašadda* minkum *quwwatan*	They were mightier ("stronger in might") than you were.
انا اكثر منك مالاً	'ana *'akθaru* minka *mālan*	I have more wealth ("more with respect to wealth") than you.
هي اكثرهم علماً	hiya *'akθaruhum* *'ilman*	She is the most knowledgeable ("most in knowledge") of them.
هو اقلّ منها صدقاً	huwa *'aqallu* minhā *sidqan*	He is less truthful ("less with respect to truth") than she.

Vocabulary

VERBS

فر	farra (i) firār- flee
مر	marra (u) murūr- pass ('alā over), (bi- by)
ضل	dalla (i) dalāl(at)- go astray, get lost

NOUNS

| تقي/اتقياء | taqīy- pl 'atqiyā'u devout, God-fearing |
| شديد/اشداء | šadīd- pl 'ašiddā'u forceful, violent |

شر **šarr-** evil, bad(ness); (+ *min*) worse than; (+ construct) worst

عدد/اعداد **'adad-** pl **'a'dād-** number

قوة/قوى **quwwat-** pl **quwan** strength, force, might

قوى/اقوياء **qawīy-** pl **'aqwiyā'u** strong, powerful

مال/اموال **māl-** pl **'amwāl-** property, possession, wealth

ناس **nās-** (pl, no singular) people

Exercises

(a) Read and translate:

١ اصغر المدن	٥ اغنى الاغنياء	٩ آية الله العظمى
٢ اقلهم قوة	٦ هم اكثر منكم علما	١٠ هو اكبر منى سنا
٣ اكبر اولادى	٧ بنتنا الكبرى	١١ الاكثر عبادة لله
٤ الاكثرون مالا	٨ المرأة العليا مقاما	١٢ اشد قومنا كفرا

(b) Give the Arabic:

1. the most noble kings
2. the nearest city
3. newer than that
4. fewer in number
5. the biggest city
6. the highest heavens
7. the poorest woman
8. the strongest men
9. less strong than them
10. the most devout believer

(c) Read and translate:

١ انه لقول رسول كريم ذى قوة

٢ كانوا اشدّ منكم قوة واكثر اموالا واولادا

٣ لا قوة الا بالله

٤ ان العدو اقلّ منا عدداً

٥ لخلق السموات والارض اكبر من خلق الناس ولكن اكثر الناس لا يعلمون

٦ ابوكم ذو مال كثير وانه اكرم قومه واصلحهم

٧ قد راينا من آيات الله العظمى فدعونا الناس ولكنهم شر قوم

٨ قال الله لقد خلقنا الانسان ونحن اقرب اليه من حبل الوريد¹

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¹*Ḥablu l-warīdi* jugular vein.

٩ ان اكرمكم عند الله اتقاكم

(d) Translate into Arabic:

1. My daughter is younger than my two sons.

2. Why do you flee from those men, who are ("they being," circumstantial) God's devout servants.

3. My brother is more powerful than those who are possessed of much might.

4. When I passed by his father's house, I saw the two of them bowing down (use participle) before an idol.

5. Moses and his people fled from the land after the passage of the angel of God over the houses of Egypt.

6. His sister is more learned [do two ways] than his brother.

7. My sisters have much property, but my brothers have more than they do.

8. Most of the people will go astray (future explicit), and there is no one for leading them aright.

9. Before today you have not mentioned what you saw in the mountains.

10. Pharaoh considered himself the greatest god of Egypt.

Lesson Fifteen

37 Imperfect Indicative: C₂w/y Verbs. Verbs whose middle radical is w or y show the weakness in the imperfect with the long vowel corresponding to the original weak radical, i.e., $-\bar{u}-$ for w, and $-\bar{\imath}-$ for y. Example: √QWM > *yaqwumu → yaqūmu.

	SINGULAR		DUAL		PLURAL	
3 m	يقوم	yaqūmu	يقومان	yaqūmāni	يقومون	yaqūmūna
f	تقوم	taqūmu	تقومان	taqūmāni	يقمن	**yaqumna**
2 m	تقوم	taqūmu	تقومان	taqūmāni	تقومون	taqūmūna
f	تقومين	taqūmīna	تقومان	taqūmāni	تقمن	**taqumna**
1 c	أقوم	'aqūmu	—	—	نقوم	naqūmu

The only forms that require special attention are the feminine plurals, where the long vowel has been shortened to accommodate the addition of the consonant-initial ending (*yaqūm+na → yaqumna).

37.1 A few C₂w verbs, such as *nāma* 'to sleep' and *xāfa* 'to fear,' with underlying imperfects in *yafwalu* have -a- as the vowel of the imperfect, shortened to -a- in the feminine plurals.

3 m	ينام	yanāmu	يناما ن	yanāmāni	ينامون	yanāmūna
f	تنام	tanāmu	تناما ن	tanāmāni	يّنمن	**yanamna**,

&c.

37.2 Almost all C₂y verbs show -ī- as the vowel of the imperfect, with shortening to -i- in the feminine plurals, as √SYR *sāra:*

3 m	يسير	yasīru	يسيران	yasīrāni	يسيرون	yasīrūna
f	تسير	tasīru	تسيران	tasīrāni	يسرن	**yasirna**

38 Cardinal Numbers: 1–10. The cardinal numbers from one to ten are:

واحد	wāḥid- one	ست	sitt- six
اثنان	iθnāni two	سبع	sab'- seven
ثلاث (ثلث)	θalāθ- three	ثمان	θamānin eight
اربع	'arba'- four	تسع	tis'- nine
خمس	xams- five	عشر	'ašr- ten

REMARKS:

(1) The number 'one,' *wāḥid(at)-*, functions as a regular adjective:

ولد واحد	waladun wāḥidun	one child
بنت واحدة	bintun wāḥidatun	one girl

(2) The number 'two,' as a pronoun or when needed to emphasize the dual—which is all that is normally necessary for 'two'—also functions as a regular dual adjective.

ولدان اثنان	waladāni θnāni	two children (nom.)
ولدين اثنين	waladayni θnayni	two children (obl.)
بنتان اثنتان	bintāni θnatāni	two girls (nom.)
بنتين اثنتين	bintayni θnatayni	two girls (obl.)

(3) The number 'eight,' *θamānin*, is inflected like *hādin* (see §27.2).

(4) The numbers from three through ten exhibit a phenomenon called *chiastic concord:* if the singular of the noun being counted is masculine, the number appears feminine with *tā' marbūṭa;* if the singular is feminine, the number appears masculine with no *tā' marbūṭa.* The numbers from three through ten form *constructs* with the *genitive plural* of the noun counted.

ثلاثة بيوت	θalāθatu buyūtin	three houses

The singular of *buyūt-, bayt-,* is masculine, hence a feminine-appearing number with the plural

ثلاث مدن   *θalāθu mudunin*   three cities

The singular of *mudun-, madīnat-*, is feminine, hence a masculine-appearing number.

The following chart gives the numbers from one through ten using the examples *walad-* for a masculine singular and *bint-* for a feminine singular.

SINGULAR MASCULINE		SINGULAR FEMININE	
ولد واحد	*walad- wāḥid-*	بنت واحدة	*bint- wāḥidat-*
ولدان اثنان	*waladāni θnāni* (nom)	بنتان اثنتان	*bintāni θnatāni*
ثلاثة اولاد	*θalāθatu 'awlādin*	ثلاث بنات	*θalāθu banātin*
اربعة اولاد	*'arba'atu 'awlādin*	اربع بنات	*'arba'u banātin*
خمسة اولاد	*xamsatu 'awlādin*	خمس بنات	*xamsu banātin*
ستة اولاد	*sittatu 'awlādin*	ست بنات	*sittu banātin*
سبعة اولاد	*sab'atu 'awlādin*	سبع بنات	*sab'u banātin*
ثمانية اولاد	*θamāniyatu 'awlādin*	ثمانى بنات	*θamānī banātin*
تسعة اولاد	*tis'atu 'awlādin*	تسع بنات	*tis'u banātin*
عشرة اولاد	*'ašaratu 'awlādin*	عشر بنات	*'ašru banātin*

Note especially the masculine and feminine forms of 'ten.'

38.1 For the definite, (1) the number may follow the definite noun adjectivally but still with chiastic agreement, or (2) the article may be put on the noun, or (3) the article may be on both the noun and the number.

المدن الست   *al-mudunu s-sittu*
ست المدن   *sittu l-muduni*   the six cities
الست المدن   *as-sittu l-muduni*

Vocabulary

VERBS

خاف   *xāfa (xif-) (ā) xawf-* fear, be afraid (+ acc. or *min* of), (*'alā* for, on behalf of)

سار   *sāra (ī) sayr-* travel, set out, depart
ظلم   *ẓalama (i) ẓulm-* wrong, treat unjustly, oppress
عمل   *'amila (a) 'amal-* do, perform
نام   *nāma (nim-) (ā) nawm-* sleep

NOUNS

صالحات   *ṣāliḥāt-* good works, good deeds
ظلم   *ẓulm-* injustice, tyranny
عالم/عوالم ، عالمون   *'ālam-* pl *'awālimu/-ūna* world, pl. universe
عذاب/اعذبة   *'aδāb-* pl *'a'δibat-* torment
عمل/اعمال   *'amal-* pl *'am'āl-* deed, job, chore, work
مثل/امثال   *miθl-* pl *'amθāl-* likeness, similarity; *miθla* (+ gen.) like (preposition)

CONJUNCTION

يوم   *yawma* (+ verb) on the day when

Exercises

(a) Give the Arabic for the following:

1. in five cities
2. eight men
3. from two gardens
4. one woman
5. in two houses
6. three prophets
7. six days
8. for eight girls
9. ten books
10. one son
11. seven heavens
12. ten fingers

(b) Read and translate:

١ ان النوم اخو الموت ولا يموت اهل الجنة
٢ يوم تسير الجبال سيراً ليخافون كلهم
٣ ان نساء قومنا لا يخفن من العدو شيئاً
٤ بعثنا اليكم اثنين يقومان بنصعكم من الظلم
٥ لابينا اربعة ابناء وثلاث بنات وله كذلك اخوان واخت واحدة
٦ سأقوم للسير الى اهلى ولا اخاف من احد وهم معى
٧ انكم لتقولون قولا عظيما

٨ ولا أقول لكم عندى خزائن² الله ولا أعلم الغيب¹ ولا أقول لكم انى مَلَك

٩ انى اخاف عليكم عذاب يوم عظيم³

١٠ ومن يعمل من الصالحات وهو مؤمن فلا يخاف ظلماً

١١ الله الذى خلق سبع سموات ومن الأرض مثلهن

١٢ ان الله لا يظلم الناس شيئاً ولكن الناس انفسهم يظلمون

(c) Translate into Arabic:

1. On that nearby day (the) man will flee from his brother and father.

2. The angel of death, from whom you (m pl) flee, will pass over those who are more powerful than you.

3. God made only one heart in the children of Adam, and in it he placed the spirit.

4. When I called them, they put their fingers in their ears, for they were not God-fearing.

5. Humankind is a noble creation.

6. We mentioned to the king that the enemy sent a large number of (*min*) their violent ones, who seized our possessions.

7. When you went astray I sent a messenger to you, and he led you aright.

8. Is one religion better than two?

9. I ordered him to depart, but he did nothing.

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[1] *al-ġaybu* the unseen (realm).

[2] *Xazīnat-/xazā'inu* treasury, storehouse.

[3] *Yawmun ʿaẓīmun* "a great day" is often used in the Koran to refer to Dooms-day.

Lesson Sixteen

39 Imperfect Indicative Inflection: C3w/y Verbs. Weakness (*w* or *y*) in the third radical consonant (C3) appears in the imperfect indicative as (1) -*ā*, (2) -*ī*, or (3) -*ū*. In no case does the normal -*u* ending of the indicative show up.

39.1 Imperfect in -*ā*. Example *laqiya* (√LQY) > imperfect *yalqā*:

	SINGULAR		DUAL		PLURAL	
3 m	يلقى	*yalqā*	يلقيان	*yalqayāni*	يلقون	*yalqawna*
f	تلقى	*talqā*	تلقيان	*talqayāni*	يلقين	*yalqayna*
2 m	تلقى	*talqā*	تلقيان	*talqayāni*	تلقون	*talqawna*
f	تلقين	*talqayna*	تلقيان	*talqayāni*	تلقين	*talqayna*
1 c	القى	*'alqā*	— —		نلقى	*nalqā*

REMARKS:

(1) The *alif maqṣūra* becomes consonantal -*y*- in the dual and feminine plurals.

(2) The masc. pl. ending -*ūna* becomes -*wna* to form a diphthong (*-ayūna* [= ayuwna] → -*awna*, with loss of weak -*yu*-).

(3) The 2rd fem. sing. undergoes a similar diphthongization (*-aylna* [= ayiyna] → -*ayna*, with loss of weak -*yi*-).

(4) The -*a*- vowel of C2 remains stable throughout.

39.2 Imperfect in -*ī*. Example *ramā* (√RMY) > imperfect *yarmī*:

3 m	يرمي	*yarmī*	يرميان	*yarmiyāni*	يرمون	*yarmūna*
f	ترمي	*tarmī*	ترميان	*tarmiyāni*	يرمين	*yarmīna*
2 m	ترمي	*tarmī*	ترميان	*tarmiyāni*	ترمون	*tarmūna*
f	ترمين	*tarmīna*	ترميان	*tarmiyāni*	ترمين	*tarmīna*
1 c	ارمي	*'armī*	— —		نرمي	*narmī*

REMARKS:

(1) The vowel -ī- splits into its component parts as -iy- with the dual endings.

(2) The 2nd fem. sing. *-iyīna becomes -īna with internal collapse (*-iyīna [= -iyiyna] → -iyna, -īna).

(3) Masc. pl. forms in *-iyūna suffer a familiar collapse to -ūna (see §27.2).

Inflected like *ramā* are *'atā/ya'tī* and *hadā/yahdī*.

39.3 Imperfect in -ū. Example *da'ā (√D'W) > imperfect yad'ū:*

3 m	يدعو	*yad'ū*	يدعوان	*yad'uwāni*	يدعون	*yad'ūna*
f	تدعو	*tad'ū*	تدعوان	*tad'uwāni*	يدعون	*yad'ūna*
2 m	تدعو	*tad'ū*	تدعوان	*tad'uwāni*	تدعون	*tad'ūna*
f	تدعين	*tad'īna*	تدعوان	*tad'uwāni*	تدعون	*tad'ūna*
1 c	ادعو	*'ad'ū*	— —		ندعو	*nad'ū*

REMARKS:

(1) The vowel -ū- splits into -uw- with the dual endings.

(2) The 2nd fem. sing. *-uwīna collapses to -īna.

(3) The masc. pl. *-uwūna collapses to -ūna.

Inflected like *da'ā* is *'afā/ya'fū*.

40 Common Broken Plural Patterns. Although no hard and fast rules can be given for what broken plural pattern or patterns will emerge from a given singular, a few general observations can be made on the FA'IL- and FĀ'IL- patterns.

40.1 The FA'IL- pattern:

(1) FA'IL- as a *noun pattern* (not adjectival) generally produces a diptote plural pattern FU'ALĀ'U:

شريك > شركاء	*šarīk- > šurakā'u*	partner
عليم > علماء	*'alīm- > 'ulamā'u*	learned (person)
فقير > فقراء	*faqīr- > fuqarā'u*	poor (person)
كريم > كرماء	*karīm- > kuramā'u*	noble (person)

(2) FA'IL- as an *adjectival pattern* usually gives a plural on the pattern FI'ĀL-:

كبير > كبار	*kabīr- > kibār-*	big, great
كريم > كرام	*karīm- > kirām-*	noble
صغير > صغار	*ṣaġīr- > ṣiġār-*	small

(2a) The subgroup of FA'IL- for C3w/y nouns and adjectives (FA'ĪY-) gives a diptote plural on the pattern 'AF'IYĀ'U:

نبي > انبياء	*nabīy- > 'ambiyā'u*	prophet
غني > اغنياء	*ġanīy- > 'aġniyā'u*	rich
قوي > اقوياء	*qawīy- > 'aqwiyā'u*	strong

(2b) The subgroup of FA'IL- for doubled roots (FALIL-) gives a diptote plural on the pattern 'AFILLĀ'U:

شديد > اشداء	*šadīd- > 'ašiddā'u*	mighty
حبيب > احباء	*ḥabīb- > 'aḥibbā'u*	beloved

40.2 FA'IL- as a *concrete noun*—not with participial force—commonly gives a plural on the pattern FU''ĀL-, with an alternate on FA'ALAT-. Although both plurals are potential, only one of the two may be in actual or common use.

SINGULAR		PLURAL I		PLURAL II
كاتب	*kātib-* 'scribe' >	كتاب	*kuttāb-*	كتبة *katabat-*
حاكم	*ḥākim-* 'ruler' >	حكام	*ḥukkām-*	(حكمة) *ḥakamat-*)
ظالم	*ẓālim-* 'tyrant' >	ظلام	*ẓullām-*	ظلمة *ẓalamat-*
كافر	*kāfir-* 'infidel' >	كفار	*kuffār-*	كفرة *kafarat-*

وارث *wāriθ*- 'heir' > (ت-)وراث *wurrāθ*- | ورثة *waraθat*-

عامل *'āmil*- 'agent' > عمال *'ummāl*- | عملة *'amalat*-

An important subgroup of this type for C₃w/y nouns is FĀ'IN (see §27.2 for inflection), with a plural on the pattern FU'ĀT-.

رام > √RMY > *rāmin* pl *rumāt*-	رماة	archer, bowman
داع > √D'W > *dā'in* pl *du'āt*-	دعاة	summoner
قاض > √QDY > *qāḍin* pl *quḍāt*-	قضاة	judge

See Appendix A for all plural patterns that occur in this book.

Vocabulary

VERBS

بنى *banā* (I) *binā'*-/*bunyān*- build

درى *darā* (I) *dirāyat*- know, comprehend something (acc.); be aware (*bi*- of)

رضى *raḍiya* (ā) *riḍwān*-/*riḍan* (√RDW) find something (acc.) acceptable; be pleased/content (*'an* with)

شاء/يشاء *šā'a* (ši'-) (ā) *mašī'at*- will, want

ضر *ḍarra* (u) *ḍarar*- injure, harm

عصى *'aṣā* (I) *ma'ṣiyat*-/*'iṣyān*- disobey

لقى *laqiya* (ā) *liqā'*- meet, encounter

نسى *nasiya* (ā) *nisyān*-/*nasy*- forget

NOUNS

ايمان *'īmān*- faith, believing (*bi*- in)

زكاة *zakāt*- alms, almsgiving

نور/انوار *nūr*- pl *'anwār*- light

OTHERS

اذا *'iðā* (+ perfect verb) when

ان *'in* if

اى *'ayy*- (+ construct with indef. sing. or def. pl.) which?, what kind of?

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PROPER NAMES

اسرئيل *'isrā'īlu* Israel

اسمعيل *'ismā'īlu* Ishmael

Exercises

(a) Vocalize, read and translate:

١ ادرى	٤ ينسون	٧ يينون	١٠ ياتون
٢ يرضون	٥ تاتين	٨ ترمين	١١ ترضين
٣ يعصين	٦ يدعون	٩ تهدون	١٢ تنسيان

(b) Read and translate, then give the imperfect in the same person and number:

١ اتيتُ	٤ هدينا	٧ نسيتَ	١٠ عصيت
٢ رضى	٥ رميا	٨ اتى	١١ رضيتم
٣ عصين	٦ دريتم	٩ دعونا	١٢ درت

(c) Read and translate:

١ ان اسمعيل مذكور فى الكتاب وكان رسولاً نبياً وكان يامر اهله بالصلاة

٢ ما كنت تدرى ما الكتاب ولا الايمان ولكنا جعلنا نوراً نهدى به من نشاء

٣ وما تدرى نفس باى ارض تموت

٤ الدنيا والاخرة ضرتان٣ فبقدر ما٢ ترضى احداهما تسخط١ الاخرى

٥ من سالتم من خلق السموات والارض ليقولن خلقهن الله

٦ تنام عيناى ولا ينام قلبى

٧ ولقد جاءهم رسول منهم فكذبوه٤ فاخذهم العذاب وهم ظالمون

٨ واذ جعل السامرى عجلاً٥ لبنى اسرئيل قال هذا الهكم واله موسى فنسوا الله

---

[1] *Saxiṭa* (a) be angry.

[2] *Bi-qadri mā* "to the extent that."

[3] *Ḍarrat*- wife (the relationship wives in a polygamous relationship have one to the other).

[4] *Kaðδaba* call (acc., someone) a liar.

[5] *Sāmiriyy*- Samaritan; *'ijl*- calf.

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٩ فاذا جاء موسى قال يا هرون ما منعك اذ رأيتهم ضلوا الا تتبعنى[1]

١٠ يهدى الله لنوره من يشاء

١١ انى اخاف، ان عصيت ربى، عذاب يوم عظيم

(d) Translate into Arabic:

1. We arose and travelled and did not sleep while travelling [use circumstantial + active participle].

2. We are rich, and they are poor; but we have not oppressed them.

3. I saw a light in the house, but when I looked (in) I did not see anyone.

4. They do (*'amila*) good works,[2] and that is better for them than tyranny.

5. When the Children of Israel disobeyed Moses and forgot their faith, he cursed them violently (see §29).

6. Have you ever heard the likes of this?

7. I do not know which of the unbelievers is the most disobedient (§36.6).

Reading Selection: *Sūrat al-Shuʿarāʾ (26): 70–78*

Abraham and the Idols

اذ قال ابرهيم لأبيه وقومه ما تعبدون (٧٠)

قالوا نعبد اصناماً (٧١)

قال هل يسمعونكم اذ تدعون (٧٢)

او ينفعونكم[3] او يضرّون (٧٢)

قالوا بل وجدنا آباءنا كذلك يفعلون (٧٤)

قال أفرايتم ما كنتم تعبدون (٧٥)

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[1] *Allā tattabiʿanī* "from following me."
[2] Generic sense. Use definite article.
[3] *Nafaʿa (a)* profit.

انتم وآباؤكم الاقدمون[1] (٧٦)

فإنهم عدو لى الا رب العالمين (٧٧)

الذى خلقنى فهو يهدين (٧٨)

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[1] *Aqdamu (< qadīm-* ancient, fore-).

f	تروى *tarwī*	تروِيان *tarwiyāni*	يروِين *yarwīna* &c.
active part.	راوٍ *rāwin*		
passive part.	مروى *marwīy-*		

42 *Ra'ā*. The common verb *ra'ā* 'to see,' which is regularly inflected as a C₃y verb in the perfect, has an anomalous imperfect. From the expected **yar'ā*, the /'/ is dropped, giving *yarā*. Aside from this, the imperfect inflection is like that of *yalqā* (§39.1).

3 m	يرى *yarā*	يريان *yarayāni*	يرون *yarawna*
f	ترى *tarā*	تريان *tarayāni*	يرين *yarayna* &c.

43 The Optative with *Wadda*. The verb *wadda/yawaddu* "to wish" is normally followed by the optative particle *law* and the imperfect indicative (for wishes posterior to the main verb) or the perfect (for unfulfilled wishes anterior to the main verb).

اود لو يموت	*'awaddu law yamūtu*	I wish he would die.
يود الذين كفروا لو كانوا مسلمين	*yawaddu lladīna kafarū law kānū muslimīna*	Those who disbelieved wish they had been Muslims.

For non-verbal complements to *wadda*, *law 'anna* is used.

تود لو أن بينها وبينه امداً بعيداً	*tawaddu law 'anna baynahā wa-baynahu 'amadan ba'īdan*	She wishes there were a great distance between her and him.

Vocabulary

VERBS

رد	*radda (u) radd-* make...again; send/bring/take back; reply ('alā to)
صبر	*ṣabara (i) ṣabr-* be patient, have patience
وجد	*wajada (i) wujūd-* find
ود	*wadda (*wadida) (a) wudd-/mawaddat-* wish
ورث	*wariθa (i) 'irθ-/wirāθat-* inherit from (acc.), be the heir of (acc.)
وسع	*wasi'a (a) sa'at-* contain, hold, have the capacity for (acc.)

Lesson Seventeen

41 Imperfect Indicative: C₁w and C₂wC₃y Verbs.

41.1 C₁w verbs, which exhibit no peculiarity of inflection in the perfect, drop the initial *w* altogether in the imperfect. Otherwise the inflection is absolutely regular. An example is *wajada* (√WJD) > imperfect *yajidu*:

	SINGULAR	DUAL	PLURAL
3 m	يجد *yajidu*	يجدان *yajidāni*	يجدون *yajidūna*
f	تجد *tajidu*	تجدان *tajidāni*	يجدن *yajidna* &c.

The doubled verb *wadda* 'to wish' does not drop the initial *w* in the imperfect but forms a regular paradigm on the pattern of doubled verbs (*yawaddu, tawaddu, &c.*).

A verb like *waqā* (√WQY), imperfect *yaqī* 'ward off' combines the predictable loss of the initial *w*-radical common to C₁w verbs and the inflectional patterns of a C₃y verb:

3 m	يقى *yaqī*	يقيان *yaqiyāni*	يقون *yaqūna*
f	تقى *taqī*	تقيان *taqiyāni*	يقين *yaqīna* &c.

41.1 The so-called doubly weak verbs, i.e., whose second radical is *w* and third *y* (as √RWY), are not doubly weak at all. The C₂w functions throughout the inflection as a regular "sound" consonant, and the inflection follows that of C₃w/y verbs. Example: *rawā* (√RWY) > *yarwī* "to relate, tell."

3 m	يروى *yarwī*	يروِيان *yarwiyāni*	يروون *yarwūna*

وعد wa'ada (i) wa'd- promise someone (acc.) something
(acc. or bi-); threaten someone (acc.) with (bi-)

ولد walada (i) wilādat- give birth to, beget

وهب wahaba (a) wahb- give, bestow

NOUNS

بعض ba'd- (+ construct) some of; ba'du (+ noun/pronoun
in construct)... ba'd-an/-in (indef., appropriate
case) each other, as in ra'aw ba'duhum ba'dan
"they saw each other"

بينة bayyinat- pl -āt- indisputable evidence, proof

والد wālid- pl -ūna father, progenitor; wālidat- pl -āt-
mother; wālidāni (dual) parents

OTHERS

ام 'am(i) or? (continues alternatives in an interrogative)

دون dūna, min dūni (+ construct) below; to the exclusion
of, disregarding, up to but not including

Exercises

(a) Read and translate:

١ قال الله لا يسعني سمائي ولا ارضي ووسعني قلب عبدى المؤمن

٢ سيرى الله عملكم ورسولُه ويرى الذين ظلموا، اذ يرون العذاب، ان
القوة لله

٣ ودّ كثير من اهل الكتاب لو يردّونكم من بعد ايمانكم كفاراً

٤ انا نحن نرث الارض ومن عليها وقال الله ان الارض يرثها عبادى الصالحون

٥ أرأيتم شركاءكم الذين تدعون من دون الله؟ ماذا خلقوا من الارض؟ ام لهم
شركٌ¹ فى السموات؟ ام اتاهم كتاب...؟ بل إن يعد الظالمون بعضهم
بعضاً الا غروراً

٦ ويبسطون² اليكم ايديهم ويودون لو تكفرون

٧ فللنبي قال الذين كفروا من قومنا ما نراك الا بشراً مثلنا

٨ قال ستجدني ان شاء الله صابراً ولا اعصي لك امراً

---

¹Širk- portion.
²Basaṭa (u) spread.

٩ جعل نوح في فلك¹ من كلّ زوجين اثنين

١٠ واذا سألوه عن الروح قال ان الروح من امر ربى

١١ أتأمرون الناس بالخير وتنسون انفسكم

(b) Translate into Arabic:

1. Witnesses will testify (see §25) against you, and hell will con-
sume you all.

2. When you disobeyed his orders, he was not pleased with you.

3. I do not know which fruit is best for eating.

4. The alms they brought were more than the alms prescribed for
them.

5. She looked and saw that he had told the truth.

6. They lied to each other when they said they would be their fa-
thers' heirs.

7. Have you forgotten that the light of faith is from the heart?

8. I am not aware of anyone more truthful than him.

9. They are deluded in that which they say, and we see them lying.

10. I wish we were mightier than our enemy.

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¹Fulk- ark.

Lesson Eighteen

44 The Subjunctive. The inflection of the subjunctive is based on that of the indicative with changes in the endings.

44.1 The inflection of the subjunctive is as follows:

	SINGULAR	DUAL	PLURAL
3 m	يدخل *yadxula*	يدخلا *yadxulā*	يدخلوا *yadxulū*
f	تدخل *tadxula*	تدخلا *tadxulā*	يدخلن *yadxulna*
2 m	تدخل *tadxula*	تدخلا *tadxulā*	تدخلوا *tadxulū*
f	تدخلي *tadxulī*	تدخلا *tadxulā*	تدخلن *tadxulna*
1 c	ادخل *'adxula*	— —	ندخل *nadxula*

REMARKS:

(1) The short *-u* termination of the indicative is changed to *-a* wherever it occurs.

(2) The *-na/-ni* termination of indicative forms are dropped: the 2nd fem. sing. thus ends in *-ī*; the 3rd and 2nd masc. plurals end in *-ū*, to which otiose *alif* is added, as in the perfect; the duals all end in *-ā*.

(3) The feminine plural forms remain unchanged from the indicative.

44.2 Uses of the subjunctive. The subjunctive must be preceded by a subjunctivizing particle; there is no "free" occurrence of the subjunctive in Arabic. It occurs

(1) after any of the particles of purpose, *li-, kay, li-kay,* or *ḥattā,* which have no marked distinction in meaning among them.

قالوا أجئتنا لتعبد الله *qālū 'a-ji'tanā li-na'buda llāha* — They said, "Have you come to us that we should worship God?"

(2) after the particle *lan* to express explicit negative future.

لن يدخل الجنة *lan yadxula l-jannata* — He will not enter paradise.

(3) after *ḥattā* when it means "until" with reference to the future.

انّا لن ندخلها حتى يخرجوا منها *'innā lan nadxulahā ḥattā yaxrujū minhā* — We shall not enter it until they leave.

(4) after complementary constructions with *'an* ('that') or any of its variants (*li-an* 'in order that,' *'allā* [for *'an lā*] 'that...not,' and *li'allā* 'in order that...not').

نخاف ان يفرّ *naxāfu 'an yafirra* — We fear that he may flee.

امروك الا تقول شيئاً *'amarūka 'allā taqūla šay'an* — They ordered you not to say ("that you not say") anything.

(5) after the hypothetical consequential *fa-* preceded by a prohibition, negative command, wish, hope (or something to this effect, provided it have a negative import), which means "as a consequence of which" or "lest" (this should not be confused with the consecutive *fa-*, which does not affect verbal moods or cases).

نهاني عن ذلك فاكون ظالماً *nahānī 'an ḏālika fa-'akūna ẓāliman* — He forbade me that lest I be unjust.

لا تفعل فتندم *lā taf'al fa-tandama* — Do not do it lest you regret.

45 The Subjunctive of Weak-*Lam* Verbs. Since weak-*lām* verbs do not have the *-u* termination of the indicative, their subjunctive forms differ only slightly from the regular paradigm.

45.1 For verbs that end in *-ā* in the indicative, the only change for the subjunctive is the dropping of the *-na/-ni* terminations of the 2nd fem. sing., duals and masc. plurals. All other forms are identical to the indicative.

	SINGULAR	DUAL	PLURAL
3 m	يلقى *yalqā*	يلقيا *yalqayā*	يلقوا *yalqaw*
f	تلقى *talqā*	تلقيا *talqayā*	يلقين *yalqayna*
2 m	تلقى *talqā*	تلقيا *talqayā*	تلقوا *talqaw*
f	تلقى *talqay*	تلقيا *talqayā*	تلقين *talqayna*
1 c	القى *'alqā*	—	نلقى *nalqā*

45.2 Verbs that end in *-ī* and *-ū* in the indicative drop the *-na/-ni* terminations and also add the subjunctive *-a* to the remaining indicative forms.

	SINGULAR	DUAL	PLURAL
3 m	يرمى *yarmiya*	يرميا *yarmiyā*	يرموا *yarmū*
f	ترمى *tarmiya*	ترميا *tarmiyā*	يرمين *yarmīna*
2 m	ترمى *tarmiya*	ترميا *tarmiyā*	ترموا *tarmū*
f	ترمى *tarmī*	ترميا *tarmiyā*	ترمين *tarmīna*
1 c	ارمى *'armiya*	—	نرمى *narmiya*
3 m	يدعو *yad'uwa*	يدعوا *yad'uwā*	يدعوا *yad'ū*
f	تدعو *tad'uwa*	تدعوا *tad'uwā*	يدعون *yad'ūna* &c.

Vocabulary

VERBS

قرب *qariba (a) qurb-* draw near to, approach

نهى *nahā (ā) nahy-* forbid someone (acc.) (*'an* something)

NOUNS

اذن *'iðn-* permission

شجر/اشجار *šajar-* (collective) pl *'ašjār-*; شجرة/شجرات *šajarat-* (unit) pl *-āt-* tree

شيطان/شياطين *šayṭān-* pl *šayāṭīnu* demon, devil

OTHERS

حتى *ḥattā* (+ subj.) so that, in order that; (+ subj. with reference to the future; + perfect with reference to the past) until

قبل أن *qabla 'an* (+ subj. with reference to the future; + perfect with reference to the past) before (conjunction)

IDIOM

ما كان له أن *mā kāna li- 'an* it was not possible (*li-* for someone) (*'an* + subj., to do something)

SUBJUNCTIVIZING PARTICLES

ألا *'allā* that...not

ان *'an* that

حتى *ḥattā* in order that, until

كى/لكى *kay/li-kay* in order that

ل *li-* in order that

لن *lan* "will not" (negative future)

Exercises

(a) Give the subjunctive of the following verb forms:

٢١ ناكل	١٦ ينهى	١١ يجدون	٦ تبغين	١ ياتى
٢٢ ارى	١٧ ندرى	١٢ يخافان	٧ تذكرون	٢ يخلقن
٢٣ تهدى	١٨ اموت	١٣ يضل	٨ تكونين	٣ تسير
٢٤ يدعو	١٩ تخرج	١٤ يامرون	٩ تجعلون	٤ آخذ
٢٥ ينسون	٢٠ تعصى	١٥ يرضى	١٠ تذهبان	٥ تدخلن

(b) Read and translate:

١ قال له انى آتيك بما امرتنى به قبل ان تقوم من مقامك

٢ ما كان لنفس ان تموت الا باذن الله

٣ فقال الملك لمريم انا رسول ربك لاهب لك ولداً

٤ أيودّ احدكم ان تكون له جنة من نخيل واعناب[1]

٥ اعبد ربى حتى ياتينى اليقين

٦ يا ربنا وسعت كل شىء رحمة وعلما

٧ ما يكون لنا ان نعدكم بذلك

٨ فإن الاخوين جاءا ليرثا اباها

٩ امرئى الشيطان ان اقرب الكفار

١٠ قالت بنو اسرئيل يا موسى لن نصبر على طعام[2] واحد

١١ امرئى ان اكون من المؤمنين

١٢ أتنهانا ان نعبد ما يعبد آباؤنا

١٣ قال الله لابليس ما منعك الا تسجد لما خلقت بيدى

١٤ نهونا ان ناكل من فواكه اشجار حدائقهم فنكون من الظالمين

(c) Translate into Arabic.

1. I have brought proof (of the fact) that[3] I am my father's son in order that I may be his heir.

2. The people of this city will never know why the demons did not approach them.

3. It was not possible for you (f s) to summon your brother.

4. We approached the man in order to hear his words.

5. I wish they were here to guide us, for we are lost.

6. He forbids you to enter his house.

7. Will you eat something before you leave?

---

[1]*Naxil-* dates; *'a'nāb-* grapes.

[2]*Ta'ām-* food.

[3]The *'anna* clause will be in construct with the noun, *bi-bayyinati 'annī...*

Lesson Nineteen

46 The Jussive. Like the subjunctive, the jussive mood is based on the indicative with changes in the terminations.

46.1 The inflection of the jussive is as follows:

		SINGULAR		DUAL		PLURAL
3 m	يدخل	*yadxul*	يدخلا	*yadxulā*	يدخلوا	*yadxulā*
f	تدخل	*tadxul*	تدخلا	*tadxulā*	يدخلن	*yadxulna*
2 m	تدخل	*tadxul*	تدخلا	*tadxulā*	تدخلوا	*tadxulā*
f	تدخلي	*tadxulī*	تدخلا	*tadxulā*	تدخلن	*tadxulna*
1 c	ادخل	*'adxul*	— —		ندخل	*nadxul*

REMARKS:

(1) The short *-u* termination of the indicative is dropped and replaced by *sukūn* wherever it occurs.

(2) Feminine plurals remain unchanged from the indicative; all other forms ending in *-na/-ni* drop that termination, resulting in forms identical to those of the subjunctive.

(3) When the jussive forms that end in an unvocalized consonant are followed by elidible *alif,* they are given a prosthetic vowel *-i* (**yadxul l-bayta → yadxuli l-bayta*).

46.2 Uses of the jussive:

(1) following proclitic *li-* in the 1st and 3rd persons as a cohortative/hortatory ("let me/us/ him/her/them"[1]):

| لتاخذها | *li-naʾxuðhā* | Let's take it. |
| ليشهد عذابهم | *li-yašhad ʿaðābahum* | Let him witness their torment. |

When this *li-* is preceded by *wa-* or *fa-*, it loses its vowel and becomes *wa-l-* and *fa-l-*.

| فلتاخذها | *fa-l-naʾxuðhā* | So let's take it. |
| وليشهد عذابهم | *wa-l-yašhad ʿaðābahum* | And let him witness their torment. |

(2) with *lā* as negative imperative in all persons:

لا تكفروا	*lā takfurū*	Be not ungrateful!
لا اظلمهم	*lā ʾaẓlimhum*	May I not oppress them!
لا يخرج	*lā yaxruj*	May he not go out. / Let him not go out.

(3) preceded by *lam* to indicate negative past definite.

| لم ادخل | *lam ʾadxul* | I did not enter |
| الم تامرنى | *ʾa-lam taʾmurnī* | Didn't you command me? |

(4) in conditionals of all types (conditionals will be discussed in §54).

| ان يدخل يجدنى | *ʾin yadxul, yajidnī* | If he enters, he will find me. |

47 The Imperative. The imperative occurs in the affirmative second persons only. It is formed by removing the personal prefixes from the jussives. In sound verbs of the *faʿala* type, this results in an initial cluster of two consonants (e.g., jussive *tadxul* > *-dxul*). When the imperative is not preceded by a vowel, a prosthetic vowel must be supplied: if the stem vowel is *-a-* or *-i-*, prosthetic *i-* is added. If the stem

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[1]Not "let him" in the sense of "allow him," but in the sense of "may he."

---

vowel is *-u-*, prosthetic *u-* is added. Orthographically an elidible *alif* is written in all cases.

	INDICATIVE		JUSSIVE		IMPERATIVE	
تكتب	*taktubu* >	*taktub* >	*-ktub* >	اكتب	*uktub*
تذهب	*taðhabu* >	*taðhab* >	*-ðhab* >	اذهب	*iðhab*
تنزل	*tanzilu* >	*tanzil* >	*-nzil* >	انزل	*inzil*

The imperative occurs in all the second persons; the endings are like those of the jussive.

	SINGULAR		DUAL		PLURAL	
m	ادخل	*udxul*	ادخلا	*udxulā*	ادخلوا	*udxulū*
f	ادخلي	*udxulī*	ادخلا	*udxulā*	ادخلن	*udxulna*

For the negative imperative, the jussive is used, see §46.2(2).

48 Imperative and Jussive of Doubled Verbs. In doubled verbs the removal of the *-u* termination of the indicative would result in the impossible form *yafill (a doubled consonant may not be unvocalized). Such forms are therefore either given an ancillary vowel, *-a* or *-i*, or else replaced by a regular formation, *yaflil*. Although both the doubled and regular forms occur in more or less free variation, the latter is slightly more common with enclitic pronouns.

The jussive forms of *dalla/yadullu* 'to guide' are:

		SINGULAR		DUAL		PLURAL
3 m	يدل	*yadulla(i)*	يدلا	*yadullā*	يدلوا	*yadullū*
	يدلل	*yadlul*				
3 f	تدل	*tadulla(i)*	تدلا	*tadullā*	يدللن	*yadlulna*
	تدلل	*tadlul*				
2 m	تدل	*tadulla(i)*	تدلا	*tadullā*	تدلوا	*tadullū*
	تدلل	*tadlul*				
2 f	تدلي	*tadullī*	تدلا	*tadullā*	تدللن	*tadlulna*
1 c	ادل	*ʾadulla(i)*	— —		ندل	*nadulla(i)*
	ادلل	*ʾadlul*			ندلل	*nadlul*

The only form affected in the imperative is the masc. sing., which is formed on the same principles:

2 m	دل	*dulla(i)*	دلا	*dullā*	دلوا	*dullū*

أدلل *udlul*

2 f	دلي	*dullī*	دلا	*dullā*	ادللن	*udlulna*

49 Imperative of *Hamza*-Initial Verbs. In the imperative of three common C_1' verbs, the glottal stop is dropped:

خذ < اخذ	*'axaða > xuð*	Take!
كل < اكل	*'akala > kul*	Eat!
مر < امر	*'amara > mur*	Command!

Alone of the three, *mur* may regain its glottal stop when preceded by *wa-* or *fa-*.

اذهب وأمرهم	*iðhab wa-'murhum*	Go and command them!
خذوا وكلوا	*xuðū wa-kulū*	Take and eat!

Other C_1 imperatives are regularly formed.

ائذن < اذن	*'aðina > i'ðan*	Permit!
ائت به < اتى	*'atā > i'ti bihi*	Bring it!

Proclitic *fa-* or *wa-* will change the seat of the *hamza* (see Appendix G), although the form is quite regular.[1]

فأت بها	*fa-'ti bihā*	...so bring it!
وائذن لهم	*wa-'ðan lahum*	...and permit them!

50 The Vocative. Direct address is indicated by the use of the vocative particles *yā* and *yā 'ayyuhā*.

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[1] In the rare instance when such forms stand first in a sentence, the prosthetic *i-* is given a glottal stop and the glottal stop of the verb is changed to -y- to avoid two adjacent *hamzas* (*'i'ðan → إيذن 'iðan* "Permit!" and *'i'ti → إيت 'iti*, as in *'iti bihi* "Bring it!").

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50.1 *Yā* is **never followed by the definite article**. When the noun following *yā* is **not** in construct, it takes the *nominative case without nunation*, regardless of whether the noun is diptote or triptote.

يا محمد	*yā muḥammadu*	O Muhammad!
يا رسول	*yā rasūlu*	O apostle!

But if the noun following *yā* **is** the first member of a construct, it is in the *accusative*.

يا رسول الله	*yā rasūla llāhi*	O Apostle of God!
يا اهل العراق	*yā 'ahla l-'irāqi*	O people of Iraq!
يا الهنا	*yā 'ilāhanā*	O our God!

In the construction *yā rabbi* "O my lord," the *i* is usually written defectively (يا رب).

50.2 The other vocative particle, *yā 'ayyuhā* (optional feminine *yā 'ayyatuhā*) **must be followed by the definite article**, and the noun is in the nominative case.

يا ايها الرسول	*yā 'ayyuhā r-rasūlu*	O Apostle!
يا ايها الناس	*yā 'ayyuhā n-nāsu*	O people!
يا ايتها المرأة	*yā ayy(at)uhā l-mar'atu*	O woman!

Vocabulary

VERBS

دل	*dalla (u) dalālat-* lead, guide, show ('ilā / 'alā to)
رحم	*raḥima (a) raḥmat-/marḥamat-* be merciful toward, have mercy on (acc.)
سكن	*sakana (u) sakan-/suknā* inhabit, dwell in
غفر	*ǧafara (i) maǧfirat-/ǧufrān-* forgive (li- somebody) something (acc.)
نصح	*naṣaḥa (a) nuṣḥ-/naṣāḥat-* advise, give good advice to; take good care of

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NOUNS AND ADJECTIVES

حين/احيان ḥīn- pl 'aḥyān- time; ḥīna (+ imperfect) at the time when, (+ gen.) at the time of

قرية/قرى qaryat- pl quran village

مبين mubīn- clear, obvious

ورق/اوراق waraq- (collective) pl 'awrāq-; ورقة waraqat- (unit) pl -āt- leaf (of a tree), folio, sheet (of paper)

OTHERS

حيث ḥayθu (invariable) where, wherever (conjunction commonly followed by perf. or imperf. ind.)

لم lam (+ jussive) negative past definite particle

PROPER NAMES

زليخا zulayxā Zuleikha, wife of the Biblical Potiphar, Pharaoh's officer who bought Joseph from the Ishmaelites

يوسف yūsufu Joseph

Exercises

(a) Give the jussive of the following verb forms:

١ ياخذ	٦ أجمل	١١ يدلن	١٦ يسأل	٢١ أشهد
٢ تعبدون	٧ تأكل	١٢ يخرجان	١٧ تذكرون	٢٢ تغر
٣ يصدان	٨ تعلن	١٣ تأمر	١٨ تخلقان	٢٣ تجدن
٤ تسكن	٩ يضلون	١٤ نعمل	١٩ تبعثين	٢٤ يدخلون
٥ نرحم	١٠ تسمعين	١٥ يظلمن	٢٠ يغر	٢٥ تنظر

(b) Give the imperatives of the following verbs:

١ اخذ	٣ عبد	٥ رحم	٧ اكل	٩ سأل
٢ فر	٤ سمع	٦ سمع	٨ بعث	١٠ دل

(c) Read and translate:

١ وقلنا لهم اسكنوا هذه القرية وكلوا منها حيث شئتم

٢ فغروا الى الله! انى لكم منه نذير[1] مبين

٣ ما تسقط[2] من ورق الا يعلمها

٤ لا تبعث مالك اليهم حتى تعلم اهم اتقوا ام لا

٥ فقالت نساء مصر انا لنرى زليخا في ضلال مبين فلما سمعت بقولهن دعتهن وقالت ليوسف اخرج عليهن فلما راينه قلن ليس هذا بشرأ ان هذا الا ملك كريم

٦ سوف يعلمون ، حين يرون العذاب ، من اضل

٧ يا ربنا اغفر لنا وارحمنا وانت ارحم الراحمين

٨ يا ايها الناس اذكروا الله ذكرأ كثيرأ

٩ هو الله احد لم يلد

١٠ فعلمنا منه ما لم نعلم

١١ فخذها بالقوة وأمر قومك ان ياخذوا اموال الناس

١٢ اولٰ تنصحنا الا تقرب الذين هم اشد منا وهم مارون على مدينتنا

(d) Translate into Arabic:

1. The enemy has drawn near, so let us flee.

2. They forbade me to guide you to the garden in which they are.

3. I have no strength to lead you (m pl) aright when you are lost.

4. He will advise her to invite ("that she invite") all those who inhabit the city, and their number is great.

5. It was not possible for me to forgive them, so I had no mercy (past definite) on them.

6. Dwell (m s) here and eat of the fruits of these trees, but *(wa-)* do not approach that nation lest hell-fire consume you.

7. O my son, take this property of mine and be merciful toward those who have less wealth than you.

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[1]Naðir- warner.
[2]Saqaṭa (u) fall.

Lesson Twenty

51 The Jussive of Hollow and Weak-*Lâm* Verbs.

51.1 Hollow verbs in the jussive. When the -*u* termination of the indicative is dropped for the jussive of a hollow verb like *yaqūmu*, the impossible form *yaqūm results. Since the phonetic laws of Arabic do not allow a long vowel to be followed by an unvocalized consonant, the anomalous form is resolved by shortening the long vowel, as was done in the feminine plural forms of the indicative (see §37). Persons that have vowel-initial suffixes (2nd fem. sing., all duals, masc. plurals) do not require shortening of the imperfect vowel for obvious reasons.

	SINGULAR	DUAL	PLURAL
3 m	يقم *yaqum*	يقوما *yaqūmā*	يقوموا *yaqūmū*
f	تقم *taqum*	تقوما *taqūmā*	يقمن *yaqumna*
2 m	تقم *taqum*	تقوما *taqūmā*	تقوموا *taqūmū*
f	تقومي *taqūmī*	تقوما *taqūmā*	تقمن *taqumna*
1 c	اقم *'aqum*	— —	نقم *naqum*

All C$_2$w/y verbs behave in a similar fashion.

3 m	يسر *yasir*	يسيرا *yasīrā*	يسيروا *yasīrū*
f	تسر *tasir*	تسيرا *tasīrā*	يسرن *yasirna*, &c.
3 m	ينم *yanam*	يناما *yanāmā*	يناموا *yanāmū*
f	تنم *tanam*	تناما *tanāmā*	ينمن *yanamna*, &c.

51.2 Weak-*lâm* verbs in the jussive: apocopated forms. All weak-*lâm* verbs end in a long vowel in the indicative (see §39). The jussive is formed by shortening the long vowel of the indicative. Orthographically this results in dropping the *alif-maqṣūra*, *yā'* or *wāw* of the indicative. Forms with -*na*/-*ni* terminations in the indicative have jussive forms identical to the subjunctive (see §45).

3 m	يلق *yalqa*	يلقيا *yalqayā*	يلقوا *yalqaw*
f	تلق *talqa*	تلقيا *talqayā*	يلقين *yalqayna*
3 m	يرم *yarmi*	يرميا *yarmiyā*	يرموا *yarmū*
f	ترم *tarmi*	ترميا *tarmiyā*	يرمين *yarmīna*
3 m	يدع *yad‘u*	يدعوا *yad‘uwā*	يدعوا *yad‘ū*
f	تدع *tad‘u*	تدعوا *tad‘uwā*	يدعون *yad‘ūna*

52 The Imperative of Hollow and Weak-*Lâm* Verbs.

52.1 When the personal prefix is dropped from the jussive of hollow verbs, an initial consonant cluster does *not* result; therefore the prosthetic vowel and *alif* of the imperative of sound verbs are not necessary

m	قم *qum*	قوما *qūmā*	قوموا *qūmū*
f	قومي *qūmī*	قوما *qūmā*	قمن *qumna*

52.2 Weak-*lâm* verbs form the imperative quite regularly from the jussive.

m	الق *ilqa*	القيا *ilqayā*	القوا *ilqaw*
f	القى *ilqay*	القيا *ilqayā*	القين *ilqayna*
m	ارم *irmi*	ارميا *irmiyā*	ارموا *irmū*
f	ارمى *irmi*	ارميا *irmiyā*	ارمين *irmīna*
m	ادع *ud‘u*	ادعوا *ud‘uwā*	ادعوا *ud‘ū*
f	ادعى *ud‘i*	ادعوا *ud‘uwā*	ادعون *ud‘ūna*

Vocabulary

VERBS

بدا   *badā (ū) budūw-* seem, appear

خسر   *xasira (a) xasār-/xusrān-* lose, suffer loss, forfeit; go astray, perish

خلد   *xalada (u) xulūd-* last forever, be immortal

ذاق   *ðāqa (ðuq-) (ū) ðawq-* taste

قص   *qaṣṣa (u) qaṣaṣ-* narrate, tell (*'alā* to)

هبط   *habaṭa (i) hubūṭ-* go down, descend, collapse

NOUNS

امة/امم   *'ummat-* pl *'umam-* community (usually in the sense of a religious community, community of the faithful)

حديث/احاديث   *ḥadīθ-* pl *'aḥādīθu* talk, conversation; report, account; حديث نبوى *ḥadīθ- nabawīy-* narrative relating an utterance of the Prophet Muhammad; حديث قدسى *ḥadīθ- qudsīy-* a narrative in which God speaks in the first person

خلد   *xuld-* eternity, immortality

عداوة   *'adāwat-* pl *-āt-* enmity, hostility

قيامة   *qiyāmat-* pl *-āt-* resurrection

نبوى   *nabawīy-* (adj) prophetic, relating to a prophet

OTHERS

انما   *'innamā* (conj.) only, specifically; (after a negative clause) however, rather

كان   *ka-'anna* (+ acc. or pron. encl.) as though

كيف   *kayfa* how?

فوق   *fawqa* above, over

PROPER NAME

يعقوب   *ya'qūbu* Jacob

Exercises

(a) Vocalize, read and translate:

---

١ ليأت	٥ لا يخف	٩ لم يقل	١٣ لبثت	١٧ لم يقل		
٢ لم يبد	٦ لا تدع	١٠ ليرم	١٤ لم تقم	١٨ لم تنم		
٣ لم آت	٧ لم نذق	١١ لا يسر	١٥ لم اكن	١٩ لا ينه		
٤ لهد	٨ لم ندر	١٢ لا تنس	١٦ لم يشأ	٢٠ ليرض		

(b) Vocalize, read and translate; then give the masc. pl. imperatives:

١ نم	٣ اهد	٥ قم	٧ مت	٩ ارم	١١ قل
٢ ادع	٤ كن	٦ ذق	٨ خف	١٠ سر	١٢ ائت

(c) Read and translate:

١ قال ابليس يا آدم هل ادلك على شجرة الخلد

٢ فليقم من مقامه وليدع الظالمين لينصحوه

٣ اعبد الله كانك تراه

٤ يا ابتى انى قد جاءنى من العلم ما لم ياتك

٥ ان امتى امة مرحومة ليس عليها فى الآخرة عذاب انما عذابها فى الدنيا (حديث نبوى)

٦ الم ياتهم نبا الذين من قبلهم من قوم نوح

٧ يا ربى اهد قومى فانهم لا يعلمون

٨ لما لم تدلهم ربا تهدهم اذ بدا لك انهم قد ضلوا

٩ فلما جاءه وقص عليه القصص قال لا تخف

١٠ لم نكن من الذين خسروا متاع الدنيا

١١ كفرنا بكم وبدا بيننا وبينكم العداوة

١٢ فقال يعقوب ليوسف قال يا ابنى لا تقصص رؤياك[1] على اخوتك

١٣ الم تر كيف فعل ربك بذلك القوم

١٤ اولم يسيروا فى الارض فينظروا كيف كان عاقبة[2] الذين من قبلهم وكانوا اشد منهم قوة

١٥ لا تدع مع الله الهآ آخر فتكون من الكافرين

١٦ الم ينظروا الى السماء فوقهم كيف بنيناها

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[1] *Ru'yā* vision.

[2] *'Āqibat-* end.

١٧ ان الخاسرين الذين خسروا انفسهم واهليهم يوم القيامة. الا ذلك هو
الخسران المبين

(d) Translate into Arabic

1. Let him taste the fruits of his good deeds.

2. Let us not fear those who travel on the earth oppressing the people.

3. It appears to me as though you did not sleep.

4. Do not be unjust and be not ungrateful lest you be among those who perish.

5. Do you know the number of the leaves of the trees?

6. Did the prophet not bring you clear signs from his Lord?

7. Let him call upon me at the time when he has gone astray; I shall not come to him, and I shall not guide him aright.

Lesson Twenty-One

53 The Passive Voice: Perfect. The passive voice of the perfect is formed by replacing the internal vowels of the active inflection with the invariable pattern FU'ILA, i.e., -u- on C_1 and -i- on C_2. Generally speaking, only transitive verbs can be made passive (an important exception for impersonal passives will be treated in §88); intransitives such as *dalla* 'go astray' and *kabura* 'get big' have no passive forms.

Arabic has no device for expressing personal passive agents. In English we have both the active "he found you" and the passive "you were found by him," but in Arabic the passive verb cannot be used with agents, i.e., *wujidta* "you were found" is a viable passive form, but the agent "by him" cannot be expressed. Passive constructions with agents must be rendered in the active voice, i.e., *wajadaka* "he found you / you were found by him."

53.1 As the third radical of sound verbs is not affected by the vocalic pattern of the passive, the inflection is unchanged.

	SINGULAR		DUAL		PLURAL	
3 m	خلق	*xuliqa*	خلقا	*xuliqā*	خلقوا	*xuliqū*
f	خلقت	*xuliqat*	خلقتا	*xuliqatā*	خلقن	*xuliqna,*

&c.

53.2 The passive of the few transitive hollow verbs is on the pattern FĪLA (*fīl-*).

أما قيل لكم   *'a-mā qīla lakum*   Was it not said to you?

53.3 All weak-*lām* verbs become FU'IYA in the passive, with all weak C3 changed to -y- by the preceding -*i*-. The inflection follows the model of *laqiya* (§20.3).

دعا > دعى	*da'ā > du'iya*	he was summoned/called
نهى > نهى	*nahā > nuhiya*	he was forbidden

53.4 Doubled verbs drop the vowel of C2 with V-endings, giving a base FULL-. The inflection is regular with C-endings.

دل	*dalla > dulla*	he was guided
دللت	*dalalta > dulilta*	you were guided

53.5 Verbs that are doubly transitive, or that take a complement in the accusative in addition to a direct object, retain the accusative second object or complement in the passive voice.

جعل الله الارض مسكناً لآدم	*ja'ala llāhu l-'arḍa maskanan li-'ādama*	God made the earth a habitation for Adam.
جعلت الارض مسكناً لآدم	*ju'ilati l-'arḍu maskanan li-'ādama*	The earth was made a habitation for Adam.
رأوا الملك ظالماً لقومه	*ra'aw l-malika ẓāliman li-qawmihi*	They considered the king a tyrant of his people.
رئي الملك ظالماً لقومه	*ru'iya[1] l-maliku ẓāliman li-qawmihi*	The king was considered a tyrant of his people.

54 Conditional Sentences. Arabic conditionals are divided into (1) real and (2) impossible conditionals.

54.1 Real conditionals, or those that are fulfillable, are introduced in the protasis (the "if" clause) by *'in*. The verb of an affirmative protasis introduced by *'in* may be either perfect or jussive; *lam* + jussive is almost always used for the negative. If there was ever a meaningful distinction between the perfect and the jussive in the conditional, it was ob-

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[1]Note the change in *hamza*-seat for the passive vocalic pattern.

scured by the time of Koranic Arabic, for the two appear to occur with no significant distinction in meaning. The verb of the apodosis (the result clause) is also commonly perfect or jussive but may also be imperfect, imperative or non-verbal (see below). A negative apodosis is usually *lam* + the jussive. Since the verbs of the Arabic conditional are dictated by the form, they are basically "tenseless." The proper tense for translation can be gained only from context.

ان فعلوا (يفعلوا) ذلك ظلموا (يظلموا)	*'in fa'alū / yaf'alū ðālika, ẓalamū / yaẓlimū*	If they did / do that, they were / are / will be unjust.
ان لم يفعلوا ذلك...	*'in lam yaf'alū ðālika...*	If they did not / do not do that...

54.2 Real conditionals are also introduced in the protasis by *'iðā*, which may mean 'if' or 'when.' (This is the conditional, hypothetical 'if and when,' not the temporal 'when' of *lammā* and *'ið*.) The verb of an affirmative protasis introduced by *'iðā* is commonly perfect, almost never jussive, though a negative protasis may be jussive. As in the *'in*-conditional, proper tense for translation depends upon context and/or sense.

اذا متنا وكنا تراباً وعظاماً اننا لمبعوثون	*'iðā mitnā wa-kunnā turāban wa-'iẓāman 'a-'innā la-mab'ūθūna?*	When we are dead and dust and bones, are we really going to be resurrected?
اذا رأوهم قالوا إن هؤلاء لضالون	*'iðā ra'awhum qālū 'inna hā'ulā'i la-ḍāllūna*	If/when they saw them, they said, "These are gone astray."
اذا قال العبد الحمد لله ملا نوره الارض	*'iðā qāla l-'abdu l-ḥamdu lillāhi, mala'a nūruhu l-'arḍa*	If/when a worshipper says, "Praise God," his light fills the earth.
اذا مات ابن آدم ينقطع عمله	*'iðā māta bnu 'ādama, yanqaṭi' 'amaluhu*	When a human being dies, his labor is finished.
اذا بلغ الماء قلتين لم يحمل الخبث	*'iðā balaǧa l-mā'u qullatayn, lam yaḥmili l-xabaθa*	If/when water amounts to two jugfuls, it does not carry filth.

54.3 Another, very common and important type of conditional consists of an imperative in the protasis followed by the jussive in the apodosis. Since English has no exact parallel, translations will vary.

| ارحم ترحم | *irḥam, turḥam* | Have mercy, and you will be shown mercy. |
| اذكروني اذكركم | *uðkurūnī, ʾaðkurkum* | (If you) remember me, I will remember you. |

54.4 The apodosis is introduced by *fa-* under the following conditions:

(1) when the apodosis is a nominal sentence:

| ان فعلت ذلك فانت ظالم | *ʾin faʿalta ðālika, fa-ʾanta ẓālimun* | If you do that, you are unjust. |

(2) when the apodosis is imperative or hortatory:

| ان تفعل ذلك فاخرج من المدينة | *ʾin tafʿal ðālika, fa-xruj mina l-madīnati* | If you do / have done that, then leave the city. |
| ان يفعل ذلك فليخرج من المدينة | *ʾin yafʿal ðālika, fa-l-yaxruj mina l-madīnati* | If he does / has done that, then let him leave the city. |

(3) when an initial verb in the apodosis is preceded by *sa-, sawfa, qad,* or any negative particle other than *lam* and *mā*. Verbs preceded by *sa-, sawfa* and *lan* of course have explicitly future signification, and verbs preceded by *qad* have explicitly past signification.

ان تكفروا فستاكلكم النار	*ʾin takfurū, fa-sa-taʾkulukumu n-nāru*	If you disbelieve, hell-fire will consume you.
ان تفعل ذلك فلن يغفر الله لك	*ʾin tafʿal ðālika, fa-lan yaḡfira llāhu laka*	If you do that, God will never forgive you.
ان لم يكن صالحاً فقد كان ابوه ظالماً من قبله	*ʾin lam yakun ṣāliḥan, fa-qad kāna ʾabūhu ẓāliman min qablihi*	If he is not pious, (it is because) his father was a tyrant before him.

(4) when a perfect in the apodosis is meant explicitly to retain the past signification of the perfect. Here the perfect of *kāna* is used as an auxiliary to the perfect of the protasis, often with *qad.* The construction occurs often enough in the Koran, but in post-Koranic classical Arabic the apodosis too is usually marked with *qad,* in which case it falls into category (3) above.

| ان كنت قد فعلت ذلك فظلمت | *ʾin kunta qad faʿalta ðālika, fa-ẓalamta* | If you did do that, you were unjust (unambiguously past). |
| ان كان قميصه قدّ من قبل فصدقت | *ʾin kāna qamīṣuhu qudda min qubulin fa-ṣadaqat* | If his shirt has been torn from the front, then she has told the truth. |

Real conditional types can be summarized as follows:

PROTASIS		APODOSIS
ʾin/ʾiðā +	perfect → jussive →	perfect jussive

PROTASIS		APODOSIS
ʾin/ʾiðā +	perfect or jussive	*fa-* +	nominal clause, imperative, *l-* + jussive, *sa-, sawfa, qad,* or *lan*

54.5 The verbs in sentences with *man* ('whoever, anyone who'[1]) follow all the principles of the conditional, though the perfect tends to predominate in affirmative clauses and *lam* + jussive in negative clauses.

| من كان لله كان الله له | *man kāna li-llāhi, kāna llāhu lahu* | Whoever is for God, God is for him. |

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[1]This use of *man* contrasts with the non-conditional use as 'he who, the one who' with no special verb tense or mood.

من قال لا إلاه الا الله | *man qāla lā 'ilāha 'illā llāhu, daxala l-jannata* | Anyone who says, "There is no god but God," will enter paradise.
دخل الجنة

من لم يكن له شيخ | *man lam yakun lahu šayxun fa-šayxuhu š-šayṭānu* | Whoever has no master, his master is the devil.
فشيخه الشيطان

من بدّل دينه فاقتلوه | *man baddala dīnahu, fa-qtulūhu* | Anyone who changes his religion—kill him!

من اراد ان ينظر الى | *man 'arāda 'an yanẓura 'ilā mayyitin yamšī 'alā l-'arḍi, fa-l-yanẓur 'ilā bni 'abī quḥāfata* | Let anyone who wants to gaze upon a dead man walking upon the earth look at Ibn Abi-Quhafa.
يمشى ميت على الأرض
فلينظر الى ابن ابى قحافة

من آمن بالنجوم فقد كفر | *man 'āmana bin-nujūmi fa-qad kafara* | Whoever believes in the stars has become an infidel.

54.6 Impossible, or irrealis/contractfactual, conditionals are introduced by *law*. The apodosis is commonly but not consistently introduced by *la-*. Verbs in both parts of the conditional are perfect (even the negative, with *mā*). Again, correct tense for translation can be gained only from context.

لو فعلوا ذلك لكانوا من | *law faʿalū ðālika, la-kānū mina ẓ-ẓālimīna* | If they had done / were to do that, they would have been / would be unjust.
الظالمين

لو شاء ربنا لما خلقنا | *law šā'a rabbunā, la-mā xalaqanā* | If our Lord had so willed, he would not have created us.

لو كنا نسمع ما كنا كذلك | *law kunnā nasmaʿu, mā kunnā ka-ðālika* | If we had listened, we wouldn't be like this.

Vocabulary

بكى | *bakā (ī) bukā'-* cry, weep (*'alā* over)

حكم | *ḥakama (u) ḥukm-* pass judgment (*bi-* of) (*'alā* on)

ضحك | *ḍaḥika (a) ḍaḥk-* laugh (*li-*, *bi-*, *'alā* at)

عاد | *'āda (ū) 'iyādat-* visit the sick

عاد | *'āda (ū) 'awd-/maʿād-* return

مرض | *mariḍa (a) maraḍ-* fall ill, be sick

NOUNS AND ADJECTIVES

اول ، اولى | *'awwalu* (masc.), *'ūlā* (fem.) first (occurs either as a regular attributive adjective or as first member of construct, like the superlative, see §36.4[2])

برىء/ابرياء | *barī'-* pl *'abriyā'u* free (*min* of blemish, guilt, &c.)

فلان ، فلانة | *fulān-* (masc.), *fulānatu* (fem.) so-and-so (dummy name)

مريض/مرضى | *marīḍ-* pl *marḍā* sick, ill

OTHERS

اذا | *'iðā* (+ perf. or jussive) if (possible conditional), when

لو | *law* (+ perf.) if (contrary to fact)

لولا | *law-lā* (+ noun in nom., pron. encl. or independent pron.) were it not for

كما | *kamā* as, just as (conj.)

Exercises

(a) Give the passive (e.g., *katabahā* "he wrote it (f)" > *kutibat* "it (f) was written")

٢١ غرّتنى	١٦ سألناهن	١١ دللتهم	٦ جعلكم	١ اخذنا
٢٢ سمعتموه	١٧ ذقت	١٢ خفته	٧ اكلها	٢ نسيناها
٢٣ بعثرك	١٨ خلقتك	١٣ امرتنى	٨ نهاهم	٣ قتلتُ
٢٤ دعانا	١٩ وجدتها	١٤ عبدتك	٩ كتبوه	٤ ذكرنى
٢٥ عدتهم	٢٠ وعدته	١٥ منعك	١٠ عصيتهم	٥ رآها

(b) Read and translate (beginning here, punctuation is given in the Arabic):

١ •يا ابن آدم، مرضت فلم تعدنى.• قال •يا رب كيف اعودك وانت رب

العالمين؟» قال «اما علمت ان عبدى فلاناً مرض فلم تعده؟ اما علمت انك
لو عدته لوجدتني عنده؟» (حديث قدسي)

٢ اما قيل لكم اني كنت اول النبيين في الخلق وآخرهم في البعث (حديث
نبوي)

٣ خُلِقت من نور الله وخُلِق اهل بيتي من نوري (حديث نبوي)

٤ ان ابن آدم لحريص¹ على ما مُنِع.

٥ ان يعلم الله في قلوبكم خيراً يؤتكم² خيراً مما أخذ منكم ويغفر لكم.

٦ انكم تسالون رسولكم كما سئل موسى من قبل.

٧ اذا دعيتم فادخلوا.

٨ انما كان قول المؤمنين، اذا دعوا الى الله ورسوله ليحكم بينهم، ان يقولوا
«سمعنا».

٩ لو علمتم ما اعلم لضحكتم قليلاً وبكيتم كثيراً.

١٠ لما قيل لامراة ابرهيم انها ستلد وهي كبيرة بالسن، ضحكت.

١١ كلوا مما ذكر اسمُ الله عليه ان كنتم بآياته مؤمنين.

١٢ قل أذلك خير ام جنة الخلد التي وُعد الاتقياءُ؟

١٣ ان عصوك فقل اني بريء مما تعملون.

١٤ لو شئنا لبعثنا نور الايمان لخلق آخر.

١٥ ان عصيت امر الملك حكم عليك بالموت.

١٦ قال الله للنبي «لولاك لما خلقت الافلاك³».

١٧ قالت امراة فرعون قبل موتها «ربي، ابن لي عندك بيتاً في الجنة».

(c) Translate into Arabic:

1. Before the prophet other deities were worshipped.
2. If you disbelieve after (having) faith, you will taste the torment.
3. When judgment was passed on her, she wept.
4. I was told ("it was said to me") if I brought the alms they would forgive me.
5. If you were pleased with the goods, why did not not say (so)?
6. If you fall ill I will visit you.

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¹*Ḥariṣ- ʿalā* greedy for.
²*Yuʾtikum* "he will give you" (juss.).
³*Falak-/ʾaflāk-* celestial sphere.

7. If you had been invited, you would not have been questioned.
8. If they know what we know, let them laugh little and weep much.

Reading Selection: *Sūrat al-Aʿrāf (7): 19–25.*

Adam and Eve

«يا آدم اسكن انت وزوجك الجنة، فكلا من حيث شئتما ولا تقربا هذه
الشجرة فتكونا من الظالمين» (١٩)

فوسوس لهما الشيطان ليُبدي لهما ما وُورِيَ عنهما من سوءاتهما
وقال «ما نهاكما ربكما عن هذه الشجرة إلا أن تكونا مَلَكين
او تكونا من الخالدين» (٢٠)¹

وقاسمهما «إني لكما لمن الناصحين» (٢١)²

فدلّاهما بغرور، فلما ذاقا الشجرة بدت لهما سوءاتهما وطَفِقا
يَخْصِفان عليهما من ورق الجنة وناداهما ربهما «ألم أنهكما عن تلكما³
الشجرة وأقل لكما إن الشيطان لكما عدوّ مبين؟» (٢٢)⁴

قالا «ربّنا ظلمنا أنفسنا وإن لم تغفر لنا وترحمنا لتكونَنّ من
الخاسرين» (٢٢)⁵

قال «اهبطوا بعضكم لبعضٍ عدو ولكم في الأرض مستقر ومتاع

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¹*Waswasa* whisper; *li-yubdiya* "in order that he reveal; *wūriya* "was kept secret"; *sawʾāt-* shame, private parts
²*Qāsama* swear to.
³The pronouns *ḏālika* and *tilka* are sometimes attracted into a curious accord with the 2nd persons addressed: fem. sing. *ḏāliki* & *tilki*; dual *ḏālikumā* & *tilkumā*; plural *ḏālikum/ḏālikunna* & *tilkum/tilkunna*. I.e., the *-ka* ending of *ḏālika* and *tilka* are construed as the 2nd-person masculine enclitic.
⁴*Dallā* lead on; *ṭafiqā yaxṣafāni* "they began to pile on"; *nādā* call out to.
⁵*Nakūnanna* "we shall surely be."

الى حين» (٢٤)[1]

قال «فيها تحيَون وفيها تموتون ومنها تُخرَجون» (٢٥)[2]

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[1] *Mustaqarr-* habitation, resting-place.

[2] *Taḥyawna* "you will live"; *tuxrajūna* "you will be taken out."

Lesson Twenty-Two

55 The Passive Voice: Imperfect. Like the perfect passive, the imperfect passive is formed through internal vocalic change. The pattern for the imperfect passive is YUF'ALU, with *-u-* on the prefix consonant and *-a-* on the middle radical.

55.1 The personal and modal inflection of sound verbs is unaffected by the passive vocalization.

	SINGULAR	DUAL	PLURAL
INDICATIVE			
3 m	يقتل *yuqtalu*	يقتلان *yuqtalāni*	يقتلون *yuqtalūna*
f	تقتل *tuqtalu*	تقتلان *tuqtalāni*	يقتلن *yuqtalna*
SUBJUNCTIVE			
3 m	يقتل *yuqtala*	يقتلا *yuqtalā*	يقتلوا *yuqtalū*
f	تقتل *tuqtala*	تقتلا *tuqtalā*	يقتلن *yuqtalna*
JUSSIVE			
3 m	يقتل *yuqtal*	يقتلا *yuqtalā*	يقتلوا *yuqtalū*
f	تقتل *tuqtal*	تقتلا *tuqtalā*	يقتلن *yuqtalna*

55.2 With C_1w verbs the initial radical *w* is restored in the passive (YUW'ALU).

PERFECT	IMPERF. ACTIVE	IMPERF. PASSIVE
وجد *wajada* >	يجد *yajidu*	يوجد *yūjadu*
ولد *walada* >	يلد *yalidu*	يولد *yūladu*

55.3 In hollow verbs the middle radical appears as long *alif* in all cases (YUFĀLU).

PERFECT	IMPERF. ACTIVE	IMPERF. PASSIVE
قال *qāla*	يقول *yaqūlu*	يقال *yuqālu*
باع *bā'a*	يبيع *yabī'u*	يباع *yubā'u*

55.4 In weak-*lām* verbs the vocalic pattern of the passive takes precedence over the original weak letter, which becomes *alif maqṣūra* in all cases (pattern: YUF'Ā). The inflection is identical to that of *yalqā* (see §39.1 for the indicative, §45.1 for the subjunctive, §51.2 for the jussive).

رمى *ramā*	يرمي *yarmī*	يرمى *yurmā*
نهى *nahā*	ينهي *yanhā*	ينهى *yunhā*
دعا *da'ā*	يدعو *yad'ū*	يدعى *yud'ā*

55.5 The inflection of doubled roots is unaffected by the passive.

صب *ṣabba*	يصب *yaṣubbu*	يصب *yuṣabbu*

The jussive passive is *yuṣabba, yuṣabbi* or *yuṣbab.*

55.6 Like the passive participle, the imperfect passive is often used in the sense of what "can be, should be, might be, is to be done."

أجعلنا من دون الرحمن آلهة يعبدون	*'a-ja'alnā min dūni r-raḥmāni 'ālihatan yu'badūna*	Have we made, other than the Merciful, gods to be worshipped?
لا يقال ذلك	*lā yuqālu ðālika*	That is not said / should not be said / is not to be said / cannot be said.

56 The Energetic Mood. The energetic mood, used for emotionally charged and rhetorical statements, is formed by suffixing *-nna* to the subjunctive forms that end in *-a.* The *-ī* of the 2nd fem. sing. is shortened to *-inna;* the dual forms become *-ānni;* masc. plurals shorten the *-ū* of the jussive to *-unna;* feminine plurals in *-na* become *-nānni.*

	SINGULAR	DUAL	PLURAL
3 m	يقتلن *yaqtulanna*	يقتلان *yaqtulānni*	يقتلن *yaqtulunna*
f	تقتلن *taqtulanna*	تقتلان *taqtulānni*	يقتلنان *yaqtulnānni*
2 m	تقتلن *taqtulanna*	تقتلان *taqtulānni*	تقتلن *taqtulunna*
f	تقتلن *taqtulinna*	تقتلان *taqtulānni*	تقتلنان *taqtulnānni*
1 c	اقتلن *'aqtulanna*	—	نقتلن *naqtulanna*

The most common uses of the energetic mood are (1) with *la-* to indicate absolute determination

لأقتلنك	*la-'aqtulannaka*	I shall kill you!!

and (2) with *lā* to indicate a forceful negative jussive.

لا يغرنكم الشيطان	*lā yaġurrannakumu š-šayṭānu*	By no means let the devil deceive you!

56.1 The apocopated form of the energetic is formed by deleting the final *-na* syllable from the energetic. The inflection is defective in that forms ending in *-ānni* in the regular paradigm are not apocopated.

3 m	يقتلن *yaqtulan*	— —		يقتلن *yaqtulun*
f	تقتلن *taqtulan*	— —		
2 m	تقتلن *taqtulan*	— —		تقتلن *taqtulun*
f	تقتلن *taqtulin*	— —		
1 c	اقتلن *'aqtulan*	— —		نقتلن *naqtulan*

Koranic orthography sometimes writes the apocopated energetic as though it were the indefinite accusative ending.

ليكونأ كذلك	*la-yakūnan ka-ðālika*	It will surely be thus.

Vocabulary

بدأ 1. *bada'a (a) bad'-* begin, start (*bi-* with)

خفى *xafā (i) xafā'-* hide, conceal (*'alā* from)

عاش *'āša (i) 'ayš-* live

عرف   'arafa (i) ma'rifat- know (connaître), recognize

قتل   qatala (u) qatl- kill

ورد   warada (i) wurūd- reach, arrive at (+ acc.); appear, show up

NOUNS AND ADJECTIVES

باب/أبواب   bāb- pl 'abwāb- gate, door

بعيد   ba'īd- far, distant

سبيل/سبل   sabīl- (masc. & fem.) pl subul- way, path; fī sabīli llāhi in God's cause

كنز/كنوز   kanz- pl kunūz- treasure

مثل/أمثال   maθal- pl 'amθāl- likeness, parable, simile; maθalu X ka-maθali Y "X is like Y"

مطر/أمطار   maṭar- pl 'amṭār- rain

ميّت/أموات،موتى   mayyit- pl -ūna/'amwāt-/mawtā dead

OTHER

على ما...عليه   'alā mā...'alayhi according to how

Exercises

(a) Give the passive of the following verb forms:

٢١ اغر	١٦ تسأل	١١ تدلين	٦ تجعل	١ يأخذ
٢٢ تسمعون	١٧ يقتلن	١٢ تأكلان	٧ ينسيان	٢ تدلين
٢٣ تذكرين	١٨ تأمر	١٣ تنهى	٨ يقول	٣ تخلقن
٢٤ يدعون	١٩ تجدان	١٤ يكتبان	٩ أعبد	٤ أعبد
٢٥ يحكم	٢٠ نعصى	١٥ يمد	١٠ تمنعن	٥ ترون

(b) Read and translate:

١ يُبعث كل عبد على ما مات عليه.

٢ يأتى اقوام ابواب الجنة فيقولون «الم يعدنا ربنا ان نرد النار؟» فيقال

«مررتم عليها وهى خامدة[1]».

٣ مثل امتى كمثل المطر - لا يُدرى اوله خير ام آخره.

٤ كما تعيشون فكذلك تموتون فكذلك تحشرون[2].

٥ قال كذلك اتتك آياتنا فنسيتها وكذلك اليوم تُنسى.

٦ كنت كنزاً مخفياً واحببت[3] ان أعرف فخلقت الخلق لكي أعرف (حديث قدسى) .

٧ من عرف نفسه فقد عرف ربه.

٨ لا تقولوا لمن يقتل فى سبيل الله اموات.

٩ إن أدرى أقريب أم بعيد ما توعدون.

١٠ فلا تغرّنكم الحياة الدنيا ولا يغرّنكم بالله الغرور.

١١ ان الملائكة لا تأكل ما امرهم ويفعلون ما يؤمرون.

١٢ من يفعل ذلك فقد ظلم نفسه.

١٣ بنى الاسلام على خمس[4].

١٤ وكان رسول الله اذا ذكر احداً بدعائه بدأ بنفسه.

(c) Translate into Arabic:

1. It cannot be concealed from us that judgment was passed upon the innocent.

2. When we visited the sick, we wept over them.

3. Can the knowledge of the prophets be inherited?

4. If the lying infidel had come in God's cause, he would wish to be recognized.

5. If the people of the city are deceived, will they testify truthfully?

6. The first one who ('awwalu man) laughed was Adam.

7. I shall most certainly bring indisputable evidence, and I shall assuredly testify that you killed your brother.

---

[1]Xamada go out, die down (fire).
[2]Ḥašara (u) ḥašr- resurrect.
[3]'Aḥbabtu "I wanted."
[4]This refers to the five fundamental principals of Islam: profession of faith, prayer, alms, fasting, pilgrimage to Mecca.

Lesson Twenty-Three

57 A Preface to the Increased Forms of the Verb. All verbs introduced so far belong to the unaugmented, or base, form of the Arabic conjugational system. That is, each consists of a simple stem with personal prefixes and/or suffixes in conformity with the inflectional patterns. According to set patterns, other verbs can be made from the simple stem, or radical, by means of prefixes, infixes and changes in the radical itself. The verbs so produced are known as the increased conjugational forms, of which there are nine in common use. Few base radicals are actually increased to more than a few of the potentially available forms.

The nine increased forms were named by Arabic grammarians after the patterns that would be assumed by the root √F'L; western lexicographers of Arabic have numbered these forms according to the traditional order (not the order in which they will be introduced in this book), which is:

I	فعل FA'ALA		VI	تفاعل TAFĀ'ALA
II	فعّل FA''ALA		VII	انفعل INFA'ALA
III	فاعل FĀ'ALA		VIII	افتعل IFTA'ALA
IV	أفعل 'AF'ALA		IX	افعلّ IF'ALLA
V	تفعّل TAFA''ALA		X	استفعل ISTAF'ALA

Form I is the base, or ground, form of the verb and will be referred to henceforth as the "G-form," the Semitic designation, from *Grundstamm* ('base stem').

Most if not all verbs of the G-form are also found in at least one of the increased types, but no radical is attested in all ten forms. There are also a good many radicals that occur in several of the increased forms for which there is no known G-form, although in nouns and adjectives the radical may be well represented.

58 Medio-Passive Verbs: Form VII. Characteristic of the medio-passive Form VII is the prefix *n* to the radical consonants. The base form is INFA'ALA.

58.1 Synopsis of Form VII, with example from √QT':

PERFECT	انفعل	*infa'ala*	انقطع	*inqaṭa'a*
IMPERFECT	ينفعل	*yanfa'ilu*	ينقطع	*yanqaṭi'u*
SUBJUNCTIVE	ينفعل	*yanfa'ila*	ينقطع	*yanqaṭi'a*
JUSSIVE	ينفعل	*yanfa'il*	ينقطع	*yanqaṭi'*
PARTICIPLE	منفعل	*munfa'il-*	منقطع	*munqaṭi'-*
VERBAL NOUN	انفعال	*infi'āl-*	انقطاع	*inqiṭā'-*

Since the intrinsic meaning of Form VII is the medio-passive of the G-form, there are no passive forms within the class. All patterns are *active in form but middle, or medio-passive, in meaning*. The medio-passive Form VII differs in signification from the true passive (FU'ILA/YUF'ALU) in that the agency of the action is completely disregarded in the medio-passive. It is true that personal agents cannot be expressed in the true passive—nor, for that matter, with Form VII; nonetheless, the fact of there being an agent is inherent in the true passive. In a sentence such as

قطع رأسه   *quṭi'a ra'suhu*   His head was cut off.

the agency of an executioner—or at least an instrument such as a sword—is very much in the mind of the speaker, while in the medio-passive construction

انقطع رأسه   *inqaṭa'a ra'suhu*   His head got cut off.

the activity/passivity of the verbal notion does not pertain. What is of importance is the result, the fact that a head was severed from a body. Another illustration of the distinction between the G-form passive and

the Form VII medio-passive is in the two senses of the English verb "to break," which functions as both active ("to break something") and middle ("for something to break"). The G-form active construction

كسر الكاس *kasara l-ka'sa*   He broke the goblet.

gives a G-form passive of

كسر الكاس *kusira l-ka'su*   The goblet was bro-
ken.

implying that it was broken by somebody. The Form-VII construction

انكسر الكاس *inkasara l-ka'su*   The goblet broke.

implies that the goblet got broken somehow, regardless of agency, at some point in the past and is still broken, so a translation of "the goblet is broken" would fit some contexts better than "the goblet broke" or "the goblet was broken."

SUMMARY OF PASSIVE FORMS:

G-FORM PERFECT PASSIVE

kusira l-ka'su   The goblet was broken (by someone
at some point in the past)

MEDIO-PASSIVE PERFECT

inkasara l-ka'su   The goblet broke / got broken (at
some point in the past, agency irrele-
vant) / is (now in a state of having
been) broken.

G-FORM IMPERFECT PASSIVE

yuksaru l-ka'su   The goblet can be broken.

MEDIO-PASSIVE IMPERFECT

yankasiru l-ka'su   (As a general rule,) the goblet will
break (if you drop it).

G-FORM PASSIVE PARTICIPLE

'inna l-ka'sa maksūrun   The goblet is broken (it was broken
by someone in the past and it is now
broken).

MEDIO-PASSIVE PARTICIPLE

'inna l-ka'sa munkasirun   The goblet is breakable / is liable to
be broken.

A significant distinction between the G-form and Form VII lies in the verbal noun. The verbal noun of the G-form can be either active or passive in signification, depending upon the sense and context, while the verbal noun of Form VII is passive only. For example, *hazmuhu* (< *hazama* 'to rout, defeat') can mean either "his defeat (of someone else)" or "his defeat (by someone else)"; the Form VII verbal noun, *inhizā-muhu* can only mean "his defeat" in the passive sense of "his having been defeated" by someone.

58.2 Form VII: Doubled Verbs. The second and third radicals of doubled verbs fall together in what should be a familiar pattern. Example from √ŠQQ 'to split':

PERFECT	انفل *infalla*	انشق *inšaqqa*
IMPERFECT	ينفل *yanfallu*	ينشق *yanšaqqu*
SUBJUNCTIVE	ينفل *yanfalla*	ينشق *yanšaqqa*
JUSSIVE	ينفلّ/ٱ *yanfalla/i*	ينشقّ/ٱ *yanšaqqa/i*
	ينفلل *yanfalil*	ينشقق *yanšaqiq*
PARTICIPLE	منفلّ *munfall-*	منشقّ *munšaqq-*
VERBAL NOUN	انفلال *infilāl-*	انشقاق *inšiqāq-*

Vocabulary

طلق VII *inṭalaqa* depart, go on, proceed on one's way,
move freely

شق *šaqqa (u) šaqq-* split, cleave; VII *inšaqqa* be split
apart, cloven asunder

غفل *ġafala (u) ġaflat-* neglect, be unmindful ('*an* of)

قطع *qaṭa‘a (a) qaṭ‘-* cut; VII *inqaṭa‘a* get cut off

قلب *qalaba (i) qalb-* turn around, turn upside down; VII *inqalaba* return, turn back, be changed

وضع *waḍa‘a (a) waḍ‘-* put down, lay aside

NOUNS

جناح *junāḥ-* a sin (*‘alā*) for someone (*‘an* + subj.) to do something

حذر *ḥiðr-* precaution; *‘axaða ḥiðrahu* take one's precaution

سلاح/أسلحة *silāḥ-* pl *‘asliḥat-* arms, weapon

طائفة/طوائف *ṭā’ifat-* pl *ṭawā’ifu* group, band, party

عقب/أعقاب *‘aqib-* pl *‘a‘qāb-* heel

مكان/أمكنة *makān-* pl *‘amkinat-* place

OTHERS

لعل *la‘alla* (+ noun in the acc. or encl. pron.) perhaps

وراء *warā’a* and *min warā’i* (+ gen.) behind, beyond, the other (far) side of

IDIOM

انقلب على عقبيه *inqalaba ‘alā ‘aqibayhi* he turned back on his heels, retraced his steps, went back to where he came from

Exercises

(a) Give the perfect and imperfect (3rd masc. sing.), participle and verbal noun of Form VII for the following roots. Also give the meaning of each.

1. قطع ‘cut’   4. دفع ‘push’   7. عقد ‘tie up’
2. كسر ‘break’   5. شقّ ‘split’   8. بسط ‘spread’
3. قلع ‘uproot’   6. حطّ ‘lower’   9. فجر ‘burst’

(b) Read and translate:

١ وما محمد الا رسول قد خلت من قبله الرسل. أفإن مات او قتل انقلبتم على اعقابكم؟

٢ واذا كنت فى الكافرين فقمت الى الصلاة فلتقم طائفة من المؤمنين معك وليأخذوا اسلحتهم. فاذا سجدوا فليكونوا من ورائكم ولتأت طائفة اخرى

وليأخذوا حذرهم واسلحتهم. ودّ الذين كفروا لو تغفلون عن اسلحتكم وامتعتكم. ولا جناح عليكم، إن كان بكم اذى[1] من المطر او كنتم مرضى، أن تضعوا اسلحتكم وخذوا حذركم.

٣ قال النبى انى خائف ان اموت فينقطع منكم هذا العلم.

٤ قد انطلق المرء واخوه حتى يجدوا شجرة وضعا متاعهما قريباً منها.

٥ اذا انشقت السماء كان اليوم الآخر قريباً.

٦ ان الذى فى النار يأتيه الموت من كل مكان، وما هو بميت، ومن ورائه عذاب عظيم.

٧ والذين اتاهم الكتاب يعرفونه كما يعرفون ابناءهم.

٨ قال يوسف لرجاله «اجعلوا بضاعة[3] اخوتى فى رحالهم[2]. لعلهم يعرفونها اذا انقلبوا الى اهلهم.»

٩ الملائكة فى الجنة يدخلون على الصالحين من كل باب.

١٠ من يعمل مثقال ذرّة[4] خيراً يره، ومن يعمل مثقال ذرّة شرّاً يره.

(c) Translate into Arabic:

1. When they recognized him they forbade him to proceed on his way to the distant city of his brothers.

2. It was not possible for me to retrace my steps, so I laid down my arms until they should come to me.

3. The idol your fathers worshipped does not harm anyone, but if you do not put it aside you will be among the cursed.

4. If a band of the enemy approaches us, let us kill them.

5. If you do not depart, you will be cut off from (*‘an*) the land of your people.

6. Let them live in a distant land, and let them not come to our gates.

---

[1] *‘Aðan* annoyance.
[2] *Riḥāl-* saddlebags.
[3] *Biḍā‘at-* merchandise.
[4] *Miθqālu ðarratin* + acc. "an atom's weight of."

Lesson Twenty-Four

59 Reflexive/Medio-Passive Verbs: Form VIII. Characteristic of the reflexive/medio-passive Form VIII is the infixation of -*t*- between C_1 and C_2. The base pattern is IFTAʿALA.

Form VIII is properly the reflexive medio-passive of the G-form. In this case the reflexive consonant *t*, which will be met in other reflexive forms, is infixed between C_1 and C_2. Examples of the normal connotive range of this form are: *malaʾa* 'fill' (transitive) > *imtalaʾa* 'fill (middle, intransitive), get filled up'; *nafaʿa* 'avail' (transitive) > *intafaʿa* 'avail oneself' (reflexive). The reflexive sense of Form VIII often results in intransitive verbs that require prepositions for complements, whereas the G-forms take accusative complements, e.g., *samiʿa* 'hear' > *istamaʿa li-/ʾilā* 'hear (for oneself), listen to'; *qariba* 'approach' > *iqtaraba ʾilā* 'draw near to.' A good many verbs of this form, especially those with a reflexive connotation, remain transitive and hence may occur in the passive, as *naẓara* 'look' > *intaẓara* 'expect' and *ʾaxaða* 'take' > *ittaxaða* 'take unto oneself, adopt.'

59.1 Synopsis of Form VIII.

	ACTIVE		PASSIVE	
PERFECT	افتعل	*iftaʿala*	افتعل	*uftuʿila*
IMPERFECT	يفتعل	*yaftaʿilu*	يفتعل	*yuftaʿalu*
SUBJUNCTIVE	يفتعل	*yaftaʿila*	يفتعل	*yuftaʿala*
JUSSIVE	يفتعل	*yaftaʿil*	يفتعل	*yuftaʿal*
IMPERATIVE	افتعل	*iftaʿil*	—	—
PARTICIPLE	مفتعل	*muftaʿil-*	مفتعل	*muftaʿal-*

VERBAL NOUN	افتعال	*iftiʿāl*

Example from √*NẒR*:

PERFECT	انتظر	*intaẓara*	انتظر	*untuẓira*
IMPERFECT	ينتظر	*yantaẓiru*	ينتظر	*yuntaẓaru*
SUBJUNCTIVE	ينتظر	*yantaẓira*	ينتظر	*yuntaẓara*
JUSSIVE	ينتظر	*yantaẓir*	ينتظر	*yuntaẓar*
PARTICIPLE	منتظر	*muntaẓir-*	منتظر	*muntaẓar-*
VERBAL NOUN	انتظار	*intiẓār*		

Note that all initial *alifs* produced in this form are elidible.

59.2 Assimilation of C_1 to the *t*-infix. The consonants listed below assimilate or are assimilated to the *t*-infix of Form VIII:

(1) $C_1 t$ is quite regular in its formation, but the resulting doubled -*tt*- is written with *šadda*:

√*TBʿ* > *ittabaʿa*   اتّبع < تبع

(2) $C_1 w$ assimilates to the *t*-infix, giving -*tt*- in all patterns of the form:

√*WḤD* > *ittaḥada* (for *iwtaḥada)   اتّحد < وحد

(3) $C_1 t$, $C_1 d$ and $C_1 ẓ$ all assimilate the *t*-infix to themselves:

√*ṬLʿ* > *iṭṭalaʿa* (for *iṭtalaʿa)   اطّلع < طلع
√*DʿW* > *iddaʿā* (for *idtaʿā)   ادّعى < دعو
√*ẒLM* > *iẓẓalama* (for *iẓtalama)   اظّلم < ظلم

(4) $C_1 ð$ is changed to *d*, which then assimilates the *t*-infix:

√*ðKR* > *iddakara* (for *iðtakara)   ادّكر < ذكر
√*ðXR* > *iddaxara* (for *iðtaxara)   ادّخر < ذخر

(5) $C_1 s$ and *ḍ* velarize the *t*-infix to *ṭ*:

√*ṢḤB* > *iṣṭaḥaba* (for *iṣtaḥaba)   اصطحب < صحب
√*DRR* > *iḍṭarra* (for *iḍtarra)   اضطر < ضر

(6) $C_1 z$ voices the *t*-infix to *d*:

√ZHR > *izdahara* (for *iztahara*) زهر > ازدهر

59.3 A few C₁' roots behave as though they were C₁*w* in the production of Form VIII, notably

√'Xð > *ittaxaða* (for *i'taxaða*) اخذ > اتخذ

Most C₁' roots give quite regular forms, as

√'MR > *i'tamara* امر > ائتمر
√'LF > *i'talafa* الف > ائتلف

Vocabulary

اخذ   VIII *ittaxaða* adopt

تبع   *tabi'a (a) taba'-/itabā'at-* follow; VIII *ittaba'a* follow, heed, pursue

ترك   *taraka (u) tark-* leave, abandon

قرب   VIII *iqtaraba* draw near (*'ilā* to)

مشى   *mašā (ī) mašy-* walk, go on foot

ملأ   *mala'a (a) mal'-* fill; VIII *imtala'a* be filled, full (*min* or *bi-* of)

نفع   *nafa'a (a) naf'-* be of benefit to (acc.), avail; VIII *intafa'a* make use, avail oneself (*min* or *bi-* of)

NOUNS

جميع   *jamī'-* total, whole, entirety

سلام   *salām-* peace, well-being

عجل/عجول، عجلة   *'ijl-* pl *'ujūl-/'ijalat-* calf

ملأ/املاء   *mala'-* pl *'amlā'-* crowd, assembly, council of notables

نهار   *nahār-* day (as contrasted to night)

OTHERS

اذاً، اذن   *'iðan* then, therefore

عسى أن   *'asā 'an* (+ subj.) perhaps

PROPER NAME

جهنم   *jahannamu* (fem) Gehenna, Hell

Exercises

(a) Produce the forms requested for Form VIII:

ROOT	FORM VIII MEANING	FORM TO PRODUCE
ذكر	'remember'	verbal noun
عرف	'confess'	act. part.
نظر	'expect'	3 masc. pl. imperf. act.
وسع	'expand'	2 masc. sing. juss. act.
اخذ	'adopt'	pass. part.
ضرّ	'compel'	1 sing. perf. pass.
تبع	'follow'	act. part.
جمع	'be gathered'	verbal noun
قرب	'draw near'	3 fem. sing. perf. act.
سمع	'listen'	3 masc. sing. imperf. act.
نفع	'make use'	verbal noun
منع	'refrain'	1 pl. perf. act.
صحب	'accompany'	masc. pl. imperative
امر	'conspire'	act. part.[1]
زحم	'be crowded'	verbal noun

(b) Read and translate:

١ انا مع عبدى حين يذكرنى فان ذكرنى فى نفسه ذكرته فى نفسى وان ذكرنى فى ملأ ذكرته فى ملأ هم خير منهم وان اقترب الىّ شبراً اقتربت اليه ذراعاً وان اقترب الىّ ذراعاً اقتربت اليه باعاً فان اتانى يمشى اتيته هرولة.[2]

---

[1]For the seat of the *hamza* see Appendix G.
[2]*Šibr-* span; *ðirā'-* cubit; *bā'-* fathom; *harwalat-* running.

٢ اذ قال موسى يا قوم انكم ظلمتم انفسكم باتخاذكم العجل معبوداً.

٣ وقالت امرأة فرعون «لا تقتلوه. عسى ان ينفعنا او نتخذه ولداً».

٤ قال الله لابليس «اخرج من الجنة ولأن تبعك منهم لأملأنّ جهنم منكم اجمعين١».

٥ يا اهل الكتاب قد جاءكم من الله نور وكتاب مبين يهدى به الله من اتبع رضوانه سبلَ السلام٢.

٦ قالوا أبشراً٣ واحداً نتّبعه. إنا اذاً لفى ضلال.

٧ قال نوح «يا رب، انى دعوت قومى ليلاً ونهاراً وانى كلما دعوتهم لتغفر لهم جعلوا اصابعهم فى آذانهم٤».

٨ اولم يروا ان الله الذى خلقهم هو اشد منهم قوة؟

٩ لن ينفعكم الفرار إن فررتم من الموت او القتل.

١٠ أيامر الهك ان نترك ما يعبد آباؤنا او ان نفعل فى اموالنا ما نشاء؟

١١ اولئك الناس يدعون لمن ضرّه اقرب من نفعه فهم غافلون عن شرّ ما يفعلون.

١٢ اولئك عسى الله ان يعفو عنهم.

---

[1] *'Ajma'ina* "altogether."

[2] *Subula* is a complement of *yahdi*, "he leads...on the paths..."

[3] A preposed accusative direct object is very unusual. The resumptive pronoun -*hu* on the following verb clarifies its function in the sentence.

[4] *Kulla-mā* whenever.

(c) Translate into Arabic:

1. A band of strong nobles passed by a city on the people of which the enemy had had no mercy; and when they looked and saw, they wept.

2. The devout (man)'s house was filled with the light of faith.

3. Be not unmindful of God's mercy lest you dwell in Gehenna until the end of your days.

4. If flight will not avail you, it is no sin for you to lay down your arms.

5. At the time when I advised him, I did not know that he would make use of my words to harm me.

6. Let him turn back on his heels; perhaps we may follow him and find his tribe.

7. Before the prophet, the idols of Mecca had been adopted as gods.

Lesson Twenty-Five

60 Forms VII and VIII: Hollow and Weak-*Lâm* Verbs. In Forms VII and VIII of both hollow and weak-*lâm* verbs the distinction between *w* and *y* in the root is obscured in that the two weak letters behave in exactly the same manner. This is the case in almost all increased forms; the few exceptions will be duly noted.

60.1 Synopsis of the hollow verb (C₂*w/y*), Form VII, example √*SWQ*:

PERFECT	انفال	*infāla*	انساق	*insāqa*
IMPERFECT	ينفال	*yanfālu*	ينساق	*yansāqu*
SUBJUNCTIVE	ينفال	*yanfāla*	ينساق	*yansāqa*
JUSSIVE	ينفل	*yanfal*	ينسق	*yansaq*
IMPERATIVE	انفل	*infal*	انسق	*insaq*
PARTICIPLE	منفال	*munfāl-*	منساق	*munsāq-*
VERBAL NOUN	انفيال	*infiyāl-*	انسياق	*insiyāq-*

60.2 Synopsis of the hollow verb (C₂*w/y*), Form VIII:

	ACTIVE		PASSIVE	
PERFECT	افتال	*iftāla*	افتيل	*uftīla*
IMPERFECT	يفتال	*yaftālu*	يفتال	*yuftālu*
SUBJUNCTIVE	يفتال	*yaftāla*	يفتال	*yuftāla*
JUSSIVE	يفتل	*yaftal*	يفتل	*yuftal*
IMPERATIVE	افتل	*iftal*	—	—

PARTICIPLE	مفتال	*muftāl-*	مفتال	*muftāl-*
VERBAL NOUN	افتيال	*iftiyāl*		

Example from √*XYR*:

PERFECT	اختار	*ixtāra*	اختير	*uxtīra*
IMPERFECT	يختار	*yaxtāru*	يختار	*yuxtāru*
SUBJUNCTIVE	يختار	*yaxtāra*	يختار	*yuxtāra*
JUSSIVE	يختر	*yaxtar*	يختر	*yuxtar*
IMPERATIVE	اختر	*ixtar*	—	—
PARTICIPLE	مختار	*muxtār-*	مختار	*muxtār-*
VERBAL NOUN	اختيار	*ixtiyār-*		

REMARKS:

(1) In both the perfect and imperfect of hollow verbs, weakness results in compensatory lengthening to *-ā-* wherever possible. Inflection follows the model of *nāma* (see §18 for the perfect, §37.1 for the imperfect). Note that the perfect stem for C-endings is *infal-* and *iftal-*, with shortening of the perfect vowel—there is no reversion to an "original" vowel in the increased forms as there is in the G-form.

(2) Forms VII and VIII produce only one participle each. Since Form VII is always intransitive, no passive participle can be made. Form VIII is often transitive, but the distinction between the active and passive participles is obscured (**muftayil-* → *muftāl-*; **muftayal-* → *muftāl-*).

(3) In the verbal noun of both VII and VIII the weak middle radical becomes *y;* original *w* is changed to *y* by the preceding *i*-vowel (VII **infiwāl-* → *infiyāl-*; VIII **iftiwāl-* → *iftiyāl-*).

60.3 Synopsis of the weak-*lām* verb, Form VII, example √*BĠY*:

PERFECT	انفعى	*infaʿā*	انبغى	*imbaġā*
IMPERFECT	ينفعى	*yanfaʿī*	ينبغى	*yambaġī*
SUBJUNCTIVE	ينفعى	*yanfaʿiya*	ينبغى	*yambaġiya*
JUSSIVE	ينفع	*yanfaʿi*	ينبغ	*yambaġi*

IMPERATIVE	انفع *infaʿi*	انبغ *imbaği*
PARTICIPLE	منفع *munfaʿin*	منبغ *mumbağin*
VERBAL NOUN	انفعاء- *infiʿāʾ-*	انبغاء- *imbiğāʾ-*

60.4 Synopsis of the weak-*lām* verb, Form VIII:

	ACTIVE	PASSIVE
PERFECT	افتعى *iftaʿā*	افتعى *uftuʿiya*
IMPERFECT	يفتعى *yaftaʿī*	يفتعى *yuftaʿā*
SUBJUNCTIVE	يفتعى *yaftaʿiya*	يفتعى *yuftaʿā*
JUSSIVE	يفتع *yaftaʿi*	يفتع *yuftaʿa*
IMPERATIVE	افتع *iftaʿi*	— —
PARTICIPLE	مفتع *muftaʿin*	مفتعَى *muftaʿan*
VERBAL NOUN	افتعاء- *iftiʿāʾ-*	

Example from √*BĞY*:

PERFECT	ابتغى *ibtağā*	ابتغى *ubtuğiya*
IMPERFECT	يبتغى *yabtağī*	يبتغى *yubtağā*
SUBJUNCTIVE	يبتغى *yabtağiya*	يبتغى *yubtağā*
JUSSIVE	يبتغ *yabtaği*	يبتغ *yubtağa*
IMPERATIVE	ابتغ *ibtaği*	— —
PARTICIPLE	مبتغ *mubtağin*	مبتغَى *mubtağan*
VERBAL NOUN	ابتغاء- *ibtiğāʾ-*	

REMARKS:

(1) The inflection of VII and VIII weak-*lām* verbs in both the perfect and imperfect follows the model of *ramā* (see Appendix B).

(2) The active participles in *-in* are inflected on the model of *hādin* (see §27.2).

(3) The passive participles are inflected as follows:

	SINGULAR	DUAL	PLURAL
MASCULINE indefinite	مفتعَى *muftaʿan*	مفتعيان *muftaʿayāni*	مفتعون *muftaʿawna*

definite	مفتعى *muftaʿā*		
oblique		مفتعين *muftaʿayni*	مفتعين *muftaʿayna*
FEMININE	مفتعات- *muftaʿāt-*	مفتعتان *muftaʿātāni*	مفتعيات *muftaʿaydt-*

(4) In the verbal noun the weakness of the third radical shows up as glottal stop (*hamza*); otherwise formation is regular.

(5) The passive inflection, both perfect and imperfect, follows the model of *laqiya* (see Appendix B).

Vocabulary

بغى VII *imbağā* be proper, seemly (*li-* for), be necessary (*li-l-ʿalā* for); VIII *ibtağā* (+ acc.) strive for, aspire to, desire

جهل *jahila* (a) *jahl-* be ignorant, not know, be foolish

خير VIII *ixtāra* choose, select (something, acc., *ʿalā* over something else)

هدى VIII *ihtadā* be rightly guided, be shown the right way

وقى *waqā (yaqī) wiqāyat-* ward off, protect, guard someone/thing (acc.) from someone/thing (acc.); VIII *it-taqā* beware, be on one's guard, fear (God)

NOUNS

صاحب/اصحاب *ṣāḥib-* pl *ʾaṣḥāb-* companion, friend; master

نجم/نجوم *najm-* pl *nujūm-* star

هوى/اهواء *hawan* pl *ʾahwāʾ-* lust, passion

OTHERS

بعدما *baʿda-mā (min baʿdi-mā)* after (conj.)

غير *ğayr-* (+ construct) other than, non-, un-

PROPER NAMES

كنانة *kinānatu* the Kinana tribe, which, together with Tamīm and Qays, formed Muḍar, one of the two great divisions of the northern Arabs

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قريش *qurayš-* the Quraysh, the leading tribe of Mecca and subgroup of Kinana

هاشم *hāšim-* Hashim (ibn 'Abd-Manāf, great-grandfather of Muhammad)

Exercises

(a) Produce the forms requested for Forms VII or VIII:

ROOT	FORM	MEANING	FORM TO PRODUCE
دعو	VIII	'claim'	act. part.
شوق	VIII	'yearn'	act. part.
نهي	VIII	'be finished'	pass. part.
قدر	VIII	'emulate'	verbal noun
ميز	VIII	'excel'	act. part.
شري	VIII	'buy'	1st sing. subj.
قضي	VII	'cease'	3 masc. pl. juss.
صفو	VIII	'choose'	pass. part.
عود	VIII	'be accustomed'	3 masc. sing. juss.
خفي	VIII	'vanish'	masc. sing. imperative
حني	VII	'be bent'	act. part.
رضو	VIII	'be pleased with'	pass. part.
وقي	VIII	'be devout'	act. part.
سوق	VII	'be driven'	1 pl. perfect

(b) Read and translate:

١ اصحابي كالنجوم فبأيهم اقتديتم[1] اهتديتم (حديث نبوي) .

٢ ان الله اصطفى من ولد[2] آدم ابرهيم واصطفى من ولد ابرهيم اسميل واصطفى من ولد اسميل بني كنانة واصطفى من بني كنانة قريشاً واصطفى من قريش بني هاشم واصطفائي من بني هاشم (حديث نبوي) .

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[1] √QDW VIII *iqtadā bi-* emulate.

[2] *Wuld-* progeny.

---

٢ انا يتّبعون اهواءهم ، ومن اضل ممن اتبع هواه غير هدى من الله؟ ان الله لا يهدى القوم الظالمين .

٤ يا رب اغفر للذين اتبعوا سبيلك وقهم عذاب اليوم العظيم .

٥ فقالوا «لنا اعمالنا ولكم اعمالكم . سلام عليكم لا نبتغى الجاهلين» .

٦ يا ايها الناس اتقوا ربكم الذى خلقكم من نفس واحدة وابتغوا اليه السبيل .

٧ قالوا سبحانك[1] ما كان ينبغي لنا ان نتخذ من دونك من آلهة .

٨ يا ايها المؤمنون اتقوا الله يجعل لكم نوراً تمشون به ويغفر لكم .

٩ يقال لهم «ذلك هو المذاب فذوقوه فادخلوا ابواب جهنم خالدين فيها» .

١٠ اتخذوا العجل مبروداً من بعدما جاءتهم البيّنات فعفونا عن ذلك .

(c) Translate into Arabic:

1. We shall relate to you the news of those who travelled the earth.

2. I am not afraid of suffering loss when my companions are with me.

3. O oppressors who do not fear the torment, hell will be filled with the likes of you.

4. It is necessary that we not sleep in order to be on our guard.

5. When they drew near me I feared they would seize my goods and then (consequential) I would be among the losers.

6. If they had followed the way of the rightly-guided (one), they would have been shown the right way; but his words availed them not, and so they descended into the fire.

Reading Selection: *Sūrat Maryam (19):85–96.*

Doomsday

يوم نحشر المتّقين الى الرحمن وفداً[2] (٨٥)

ونسوق المجرمين الى جهنم ورداً[3] (٨٦)

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[1] *Subḥāna* glory be to.

[2] *Ḥašara (u/i)* gather; *wafd-* herd.

[3] *Sāqa (ū)* drive; *mujrim-* criminal; *wird-* thirsty herd.

لا يملكون الشفاعة الا من اتخذ عند الرحمن عهداً (٨٧)[1]

وقالوا اتخذ الرحمن ولداً (٨٨)

لقد جئتم شيئاً ادّاً (٨٩)[2]

تكاد السموات يتفطرن منه وتنشقّ الارض وتخرّ الجبال هدّاً (٩٠)[3]

ان دعوا للرحمن ولداً (٩١)

وما ينبغي للرحمن ان يتخذ ولداً (٩٢)

إنْ كل من في السموات والارض الا آتي الرحمن عبداً (٩٣)

لقد احصاهم وعدّهم عدّاً (٩٤)[4]

وكلّهم آتيه يوم القيامة فرداً (٩٥)[5]

ان الذين آمنوا وعملوا الصالحات سيجعل لهم الرحمن ودّاً (٩٦)[6]

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[1] *Malaka (i)* possess; *šafā'at-* intercession; *'ahd-* covenant.
[2] *Idd-* disastrous.
[3] *Kāda (ā)* be on the verge of; *tafaṭṭara/yatafaṭṭaru* be torn; *xarra (i)* fall down; *hadd-* ruins.
[4] *'Aḥṣā* "he enumerated"; *'adda (u) 'add-* count.
[5] *Fard-* individual.
[6] *Āmana* believe; *wudd-* affection.

Lesson Twenty-Six

61 Optative Constructions. Wishes contrary to fact are normally expressed by *(yā) layta*, which is followed by the pronominal enclitics (first person singular takes *-nī*) or a noun in the accusative. In verbal clauses the verb is generally in the perfect for the affirmative and *lam* + jussive for the negative.

ليتني كنت طيراً فاطير	*laytanī kuntu ṭayran*	I wish I were a bird
	fa-'aṭīra	so that I could fly.
يا ليت ربه لم يخلقه	*yā layta rabbahu lam*	Would that his Lord
	yaxluqhu	had not created him!

62 Diminutive Pattern: FU'AYL-. The diminutive pattern to which every triliteral noun is theoretically susceptible is FU'AYL-. Feminine nouns add the feminine ending (FU'AYLAT-) even when the base noun does not have the *-at-* ending. The diminutive pattern is used for endearment as well as for denigration.

جبل > جبيل	*jabal- > jubayl-*	little mountain, hillock
عبد > عبيد	*'abd- > 'ubayd-*	little / dear servant
قبل > قبيل	*qabla > qubayla*	a little before (prep.)

C3w/y and biliteral roots substitute *y* for the third consonant of the pattern.

| ابن > بنى | *ibn- > bunayy-* | dear / little son |
| اب > ابى | *'ab- > 'ubayy-* | dear father |

With the addition of the first-person singular enclitic, these words become *bunayya* and *'ubayya;* otherwise they are regular (*'ubayyuka, bunayyuhu*, &c.).

Other, less common diminutive patterns are *fuʿayyil-* and *fuway'il-*.

63 Cardinal Numbers: 11–19. Review the numbers from 1–10 in §38. In the numbers from 11 through 19, the units of 11 and 12 continue to be regular adjectives, while the units from 3 through 9 conform to the rule of chiastic concord given in §38(4). The tens do *not* exhibit chiastic concord. With the exception of the dual ending in 12, *all numbers from 11 through 19 are indeclinable in -a.* Things numbered are in the *accusative singular* following the number.

SINGULAR MASCULINE	SINGULAR FEMININE
احد عشر بيتاً *'aḥada 'ašara baytan*	احدى عشرة بنتاً *'iḥdā 'ašrata bintan*
اثنا عشر بيتاً *iθnā 'ašara baytan* (nom.)	اثنتا عشرة بنتاً *iθnatā 'ašrata bintan*
اثنى عشر بيتاً *iθnay 'ašara baytan* (obl.)	اثنتي عشرة بنتاً *iθnatay 'ašrata bintan*
ثلاثة عشر بيتاً *θalāθata 'ašara baytan*	ثلاث عشرة بنتاً *θalāθa 'ašrata bintan*
اربعة عشر بيتاً *'arba'ata 'ašara baytan*	اربع عشرة بنتاً *'arba'a 'ašrata bintan*
خمسة عشر بيتاً *xamsata 'ašara baytan*	خمس عشرة بنتاً *xamsa 'ašrata bintan*
ستة عشر بيتاً *sittata 'ašara baytan*	ست عشرة بنتاً *sitta 'ašrata bintan*
سبعة عشر بيتاً *sab'ata 'ašara baytan*	سبع عشرة بنتاً *sab'a 'ašrata bintan*
ثمانية عشر بيتاً *θamāniyata 'ašara baytan*	ثماني عشرة بنتاً *θamāniya 'ašrata bintan*
تسعة عشر بيتاً *tis'ata 'ašara baytan*	تسع عشرة بنتاً *tis'a 'ašrata bintan*

For the definite, either (1) the article precedes the entire construction

الاحد عشر ولداً *al-'aḥada 'ašara wal-adan*   the eleven boys

or (2) the indeclinable number follows the plural.

الاولاد الاحد عشر *al-'awlād- l-'aḥada 'ašara*   the eleven boys

Vocabulary

جرى *jarā (ī) jary-/jarayān-* flow (water), blow (wind); happen, come to pass

ضرب *ḍaraba (i) ḍarb-* strike, hit, smite; VIII *iḍṭaraba* clash, be upset

كاد *kāda (i) kayd-* plot for the downfall of, conspire (*li-* against)

NOUNS

حجر/احجار،حجارة *ḥajar- pl 'aḥjār-/ḥijārāt-* stone, rock

رؤيا/رؤى *ru'yā* (fem) pl *ru'an* vision

طير/طيور *ṭayr- pl ṭuyūr-* bird (singular sometimes used as collective)

عصا/عصى *'aṣan* (fem) *'uṣīy-/'iṣīy-* rod, staff

عقبى *'uqbā* end, final outcome

قمر/اقمار *qamar- pl 'aqmār-* moon

كوكب/كواكب *kawkab- pl kawākibu* heavenly body, star

نهر/انهار، انهر *nahr- pl 'anhār-/'anhur-* river, stream

OTHER

تحت *taḥta, min taḥti* (+ gen.) beneath, below

اذا *'iḏā* (+ noun or pronoun) lo and behold

IDIOM

ضرب مثلاً *ḍaraba maθalan* he gave as an example

Exercises

(a) Give the Arabic:

1. 11 stars
2. 16 other mountains
3. 19 rich (men)
4. 15 sick women
5. 18 new houses
6. 14 worshipped idols

(b) Give the Arabic:

1. would that we had heard
2. I wish I hadn't said that
3. would that he had chosen me
4. would that she had protected me
5. would that he hadn't forgotten
6. would that they (f pl) had not prevented us

(c) Read and translate:

(c) Read and translate:

١ اذ قال يوسف لأبيه «يا ابتي، اني رايت احد عشر كوكباً والشمس والقمر رايتهم لى ساجدين». قال «يا بنيّ، لا تقصص رؤياك على اخوتك فيكيدوا لك كيداً. ان الشيطان للانسان عدو مبين».

٢ فقلنا لموسى «اضرب بعصاك الحجر» فانفجرت¹ منه اثنتا عشرة عيناً.

٣ من ضل فما له من هاد. لهم عذاب فى الحياة الدنيا ولعذاب الآخرة اشقّ²، وما لهم من الله من واق. مثل الجنة التى وُعد المتقون تجرى من تحتها الانهار. تلك عقبى الذين اتقوا، وعقبى الكافرين النار.

٤ يا ليتنى متّ قبل هذا وكنت منسياً.

٥ ضرب الله مثلاً للذين كفروا امراة نوح وامراة لوط. كانتا تحت عبدين من عبادنا صالحين فخاتاهما³.

٦ الله يصطفى من الملائكة رسلاً ومن الناس ويعلم ما بين ايديهم.

٧ قل انى نُهيت أن أعبد الذين تدعون من دون الله. قل لا أتبع اهواءكم، قد ضللت اذاً وما انا من المهتدين.

٨ فلما جاء موسى فرعون وقومه بآياتنا اذا هم منها يضحكون.

٩ انتم بريئون مما اعمل وانا بريء مما تعملون.

١٠ يا مريم ان الله اصطفاك على نساء العالمين.

١١ اعبد الله كانّك تراه فإن لم تكن تراه فإنه يراك.

١٢ واذا سالوك عن الروح قال ان الروح من امر ربى.

(d) Translate into Arabic:

1. The people of the city called upon the pious (men) to pass judgment between them and the unbelievers.

2. Oh, would that we had not been foolish and struck our friend with a stone!

3. God was pleased with the alms of the poor.

4. Whoever disobeys will see his deeds on the day of judgment.

5. It came to pass just as they had said.

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¹*Infajara* gush forth.
²*Šāqq*- harsh.
³*Xāna (ū)* betray.

6. Would that I had chosen a guide other than you, for then I would be on the right track.

7. Had I followed the stars and the sun and moon and not followed you, we would have found a river in which there flows much water.

	ACTIVE	PASSIVE
PERFECT	فَعَّل *fa''ala*	فُعِّل *fu''ila*
IMPERFECT	يُفَعِّل *yufa''ilu*	يُفَعَّل *yufa''alu*
SUBJUNCTIVE	يُفَعِّل *yufa''ila*	يُفَعَّل *yufa''ala*
JUSSIVE	يُفَعِّل *yufa''il*	يُفَعَّل *yufa''al*
IMPERATIVE	فَعِّل *fa''il*	— —
PARTICIPLE	مُفَعِّل *mufa''il-*	مُفَعَّل *mufa''al-*
VERBAL NOUN	(1) تَفْعِيل *taf'īl-*	
	(2) تَفْعِلة *taf'ilat-*	

Example from √*KBR*:

PERFECT	كَبَّر *kabbara*	كُبِّر *kubbira*
IMPERFECT	يُكَبِّر *yukabbiru*	يُكَبَّر *yukabbaru*
SUBJUNCTIVE	يُكَبِّر *yukabbira*	يُكَبَّر *yukabbara*
JUSSIVE	يُكَبِّر *yukabbir*	يُكَبَّر *yukabbar*
IMPERATIVE	كَبِّر *kabbir*	— —
PARTICIPLE	مُكَبِّر *mukabbir-*	مُكَبَّر *mukabbar-*
VERBAL NOUN	تكبير *takbīr-*	

REMARKS:

(1) The characteristic vowel of the personal prefixes in the imperfect and all moods built upon the imperfect for Form II (as well as Forms III and IV, to be introduced later) is *u,* not *a* as in the G-form and Forms VII and VIII.

(2) All passive forms are made in absolute conformity to the rules given in §53 and §55. Since the vowel of the prefixes in the imperfect active of this form is *u,* the only distinction between the active and passive of the imperfect is the vowel on the doubled second radical.

(3) In the imperative there is no necessity for a prosthetic *alif* since the removal of the personal prefix does not result in a consonant cluster.

Lesson Twenty-Seven

64 Factitive Verbs: Form II. Characteristic of the factitive Form II is the doubling of the second radical consonant. The base pattern is FA''ALA.

64.1 The normal connotive range of meaning of Form II falls into three broad categories:

(1) The increase of a stative or intransitive G-form into Form II gives the verb a factitive sense, as *kabura* 'to get big / great' > II *kabbara* 'to make great, magnify'; *nazala* 'to go down' > II *nazzala* 'to make (someone / something) go down, send / bring / take down.'

(2) For G-form verbs that are transitive, Form II makes factitive, intensifies, or specializes the meaning, as *ðakara* 'to recall' > II *ðakkara* 'to make (someone) recall, remind'; *kaðaba* 'to lie' > II *kaððaba* 'to call (someone) a liar, consider (something) false.' Transitive G-forms may also become factitive with two objects, as *'alima* 'to know' > II *'allama* 'to make (someone) know (something), to teach.'

(3) Many denominative verbs, or verbs derived from nouns, do not have G-forms. Instead, they enter the verbal system as transitive at Form II, as *'aðāb-* 'torment' > II *'aððaba* 'to torment' and *nūr-* 'light' > II *nawwara* 'to make light, illuminate.' Other denominatives have G-forms, but Form II has a different signification, as *qiṭ'at-* 'piece, fragment' > II *qaṭṭa'a* 'to cut to pieces, hack off / up' (cf. G-form *qaṭa'a* 'to cut').

64.2 Synopsis of Form II:

(4) As in Form VIII—as in all increased forms—the characteristic vowel of participles is *-i-* on the second radical for the active and *-a-* for the passive.

(5) The normal verbal noun of Form II is TAF'IL-. The second verbal noun (TAF'ILAT-) is reserved mainly for weak-*lām* (√WLY *wallā* > *tawliyat-*, §65) and C3' verbs (√BR' *barra'a* > *tabri'at-);* it is rarely used with other roots.

64.3 Weakness in Form II. The only "weakness" that needs to be treated as such in Form II is the weak-*lām* verb, which will be given in §65. All other "weak" radicals, i.e., C1*w/y* and C2*w/y*, are retained in their original form, as √WS' > II *wassa'a / yuwassi'u*, √XWF > *xawwafa / yuxawwifu*, √SYR > *sayyara / yusayyiru*.

64.4 Here follows a selective list of verbs / roots already introduced that commonly produce a factitive Form II verb:

برّأ	make whole, exculpate	قلّب	turn over (trs.)
خوّف	cause to fear, scare	كذّب	call a liar, consider false
سلّم	greet ('alā)	كبّر	magnify
سيّر	set in motion, make go	كثّر	increase
صدّق	accept / declare as true	كرّم	ennoble
طلّق	divorce	نبّأ	inform (bi- of / about)
علّم	teach	نزّل	send / bring / take down
عذّب	torment, punish	نوّر	illuminate, make light
قرّب	allow near, bring / take near	وسّع	expand

Vocabulary

VERBS

أذن   *'aðina (a) 'iðn-* permit (li-) someone (bi-) to do something; II *'aððana* give the call to prayer

سخّر   II *saxxara* subjugate

قرأ   *qara'a (a) qirā'at-* recite, read aloud ('alā to)

مسّ   *massa (*masisa) (a) mass-/masis-* touch

ملك   *malaka (i) mulk-* possess, rule, reign; II *mallaka* put in possession of, make king ('alā over)

هاد   *hāda (ū) hawd-* be Jewish, practice Judaism; II *hawwada* Judaize

NOUNS

حسن   *ḥasan-* good, beautiful

حسنة/حسنات   *ḥasanat-* pl *-āt-* good deed

حمد   *ḥamd-* praise; *al-ḥamdu lillāhi* praise (be) to God

القرآن   *al-qur'ān-* the Koran

شريك/شركاء   *šarīk-* pl *šurakā'u* partner

ولي/أولياء   *waliy-* pl *'awliyā'u* friend, helper, supporter

مجوس ، مجوسي   *majūs-* (collective), *majūsiyy-* (sing.) Magian, adherent of Mazdaism

نصراني/نصارى   *naṣrāniyy-* pl *naṣārā* Christian, follower of the Nazarene

Exercises

(a) Vocalize, read and translate:

٥ المدن المسخّرة   ٩ المدينة المنوّرة   ١ لأقطّعنّ ايديكم

٦ كثّر العدد   ١٠ كواكب مسيّرة   ٢ المطلّقات

٧ كتاب منزّل من السماء   ٣ قرّبنى اليه تقريباً

٨ عشنا مكرّمين   ٤ نوّرت البيت

(b) Read and translate:

١ ولئن سألتهم من خلق السموات والارض وسخّر الشمس والقمر ليقولنّ الله.

٢ الم يروا الى الطير مسخّرات في جوّ السماء ؟ ما يمسكهن الا الله .[1]

٣ ذلك يخوّف الله به عباده ، يا عبادى ، فاتّقونى .

٤ لا جناح عليكم إن طلّقتم النساء ما[2] لم تمسّوهنّ .

٥ انه لذو علم لما علّمناه ولكن اكثر الناس لا يعلمون .

---

[1] *Jaww-* air; *yumsiku* "he holds."
[2] *Mā* "so long as."

٦ فان كذّبوك فقد كُذّب رسل من قبلك فقل ربكم ذو رحمة واسعة.

٧ قل ادعوا «الله» او ادعوا «الرحمن». ايّاً ما تدعوا فله الاسماء الحسنى ولا
تجهر بصلاتك ولا تخافت بها وابتغ بين ذلك سبيلاً وقل الحمد لله الذى لم
يتخذ ولداً ولم يكن له شريك فى الملك ولم يكن له ولى من الذلّ وكبّره
تكبيراً.[1]

٨ لا جناح عليهن فى آبائهن ولا ما ملكت ايمانهن[2] واتقين الله. ان الله ليشهد
على كل شىء.

٩ أنبئكم بخير من ذلك. للذين اتقوا عند ربهم جنات تجرى من تحتها الانهر
خالدين فيها.

١٠ كل مولود يولد على الفطرة[3] فابواه يهودانه او ينصرانه او يمجّسانه.

١١ إن نعف عن طائفة منكم نعذب طائفة.

(c) Translate into Arabic:

1. Do you (m pl) worship, to the exclusion of God, a stone that possesses for you neither benefit nor harm?

2. Teach us of that which you have been taught.

3. He who does a good deed, the angels record ("write") for him ten like it.

4. When the messenger took the king's order down to the city, the people conspired against him, struck him and killed him, and he had no helper.

5. He scares us when he recites to us the final end of this world, when God will set the mountains in motion.

6. We have been promised beautiful gardens beneath which flow rivers.

7. I wish your father would allow you near, but he calls you a liar and you will never inherit from him.

---

[1] *'Ayyan-mā* "whichever" (acc.); *lā tajhar* "don't raise your voice"; *lā tuxāfit* "don't mumble"; *ðull-* baseness.

[2] *Yamīn-/'aymān-* right hand; "what their right hands possess" refers to slaves.

[3] *Fiṭrat-* "innate disposition," interpreted as an innate disposition to Islam.

Lesson Twenty-Eight

65 Form II: Weak-*Lâm* Verbs. The weak-*lām* verb (C₃w/y) is the only type to be treated as weak in Form II. The synopsis given below will reveal patterns of weakness familiar from Forms VII and VIII.

	ACTIVE		PASSIVE	
PERFECT	فعّى	*fa''ā*	فعّى	*fu''iya*
IMPERFECT	يفعّى	*yufa''ī*	يفعّى	*yufa''ā*
SUBJUNCTIVE	يفعّى	*yufa''iya*	يفعّى	*yufa''ā*
JUSSIVE	يفعّ	*yufa''i*	يفعّ	*yufa''a*
IMPERATIVE	فعّ	*fa''i*		
PARTICIPLE	مفعّ	*mufa''in*	مفعّى	*mufa''an*
VERBAL NOUN	تفعية	*tafʿiyat-*		

Example from √*WLY:*

	ACTIVE		PASSIVE	
PERFECT	ولّى	*wallā*	ولّى	*wulliya*
IMPERFECT	يولّى	*yuwallī*	يولّى	*yuwallā*
SUBJUNCTIVE	يولّى	*yuwalliya*	يولّى	*yuwallā*
JUSSIVE	يولّ	*yuwalli*	يولّ	*yuwalla*
IMPERATIVE	ولّ	*walli*	—	—
PARTICIPLE	مولّ	*muwallin*	مولّى	*muwallan*
VERBAL NOUN	تولية	*tawliyat-*		

REMARKS:

(1) The perfect active is inflected like *ramā;* the perfect passive is inflected like *laqiya* (see Appendix B).

(2) The imperfect active is inflected on the model of *yarmī;* the passive on the model of *yalqā* (see Appendix B).

(3) The subjunctive and jussive are formed exactly like those of Form VIII, as are the imperative and participles.

(4) Weak-*lām* verbs use the second verbal noun. Note that the *y* is not doubled.

(5) As in Forms VII and VIII, the distinction between original *y* and *w* in C₃ is entirely obscured.

66 The Pronominal Enclitic Carrier; Double Pronominal Objects.

66.1 Certains verbs, such as "to give" and "to teach," take two objects (in English they are called direct and indrect objects, but in Arabic the distinction is not relevant). In Koranic Arabic, when the two objects are different persons and pronominal, both pronominal enclitic objects may be added to the verb, in which case the first-person pronoun precedes the second, which precedes the third. For example:

| علّمكه | *'allama-ka-hu* | he taught it to you |
| أنسانيها | *'ansā-nī-hā* | he made me forget it |

In post-Koranic Arabic the use of the double-enclitic object was replaced by and large with the pronominal carrier إيا *'iyyā-,* a particle that supports the second of two pronominal enclitic objects, e.g.

| علّمك اياه | *'allamaka 'iyyā-hu* | he taught it to you |
| أنساني اياها | *'ansānī 'iyyā-hā* | he made me forget it |

66.2 *'Iyyā-* occurs in Koranic Arabic primarily as a pronominal carrier for pronouns that have been separated from the verb for rhetorical force.

| ايّاك نعبد | *'iyyāka na'budu* | Thee do we worship. |

| فايّاك لاقتلنّك | *fa-'iyyāka la-* | You, then—I shall |
| | *'aqtulannaka* | certainly slay you! |

'Iyyā- also supports enclitic pronouns that for some reason cannot be attached to the verb. In the following example the carrier is used because, whereas the independent subject pronouns occur after *'illā,* the enclitic pronouns do not, and the pronoun here is direct object of the verb, hence necessarily enclitic:

ضلّ من تدعون الا ايّاه	*ḍalla man tad'ūna*	All those whom you
	'illā 'iyyāhu	invoke besides Him
		are lost.

In the following example the carrier is used because the independent pronoun cannot occur as a complement of *'inna:*

انى وايّاك اولياء بعضنا	*'innanī wa-'iyyāka*	You and I are sup-
لبعض	*'awliyā'u ba'ḍunā*	porters of each
	li-ba'din	other.

Vocabulary

VERBS

بسط *basaṭa (u) basṭ-* spread, stretch out (trs)

رجع *raja'a (i) rujū'-* return

زنى *zanā (ī) zinan/zinā'-* fornicate, commit adultery

سمّى II *sammā* name, stipulate (denominative from *ism-*)

صلو II *ṣallā* pray (*'alā* for), perform the ritual prayer

طلع *ṭala'a (u) ṭulū'-* rise (sun, moon, &c.); VIII *iṭṭala'a* be informed (*'alā* of), observe (*'alā*) something closely

وجه II *wajjaha* make someone/thing (acc.) face/turn (*li-/'ilā* toward); VIII *ittajaha* turn towards, set out (*'ilā* for)

ولى II *wallā* turn aside/away (*min/'an* from)[1]; put someone (acc.) in charge of (acc.)

NOUNS

اجل/آجال *'ajal-* pl *'ājāl-* term, appointed time, instant of death

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[1]Note that this usage of *wallā* is intransitive, a rare occurrence in Form II.

الاسلام *al-'islām-* Islam

حق/حقوق *ḥaqq-* pl *ḥuqūq-* right, truth

رأس/رؤوس *ra's-* pl *ru'ūs-* head

شمال *šimāl-* north; (fem) left (hand)

غريب/غرباء *ġarīb-* pl *ġurabā'u* strange, foreign

وجه/وجوه *wajh-* pl *wujūh-* face

يمين/ايمان *yamīn-* pl *'aymān-* oath; (fem) right (hand)

OTHERS

اينما   *'ayna-mā* (+ perf. or juss. as conditional type) wherever

ثم   *θamma* there, in that place

ثم   *θumma* then, next, afterwards

ل طوبى   *ṭūbā li-* blessed be

Exercises

(a) Produce the following forms for Form II.

1. √SMY   (1) masc. sing. act. part.   (3) 1 sing. juss.
            (2) verbal noun   (4) masc. pl. pass. part.

2. √WLY   (1) fem. sing. pass. part.   (3) masc. pl. act. part.
            (2) 3 fem. pl. imperf.   (4) 3 masc. pl. pass. subj.

3. √ṢLW   (1) masc. sing. imperative   (3) fem. sing. act. part.
            (2) fem. pl. pass. part.   (4) 3 fem. sing. perf.

(b) Read and translate:

١ سخر الشمس والقمر كل يجري الى اجل مسمّى. كذلك سخرها لكم لتكبروا الله على ما هداكم.

٢ وقلبهم ذات اليمين وذات الشمال وكلبهم باسطٌ ذراعيه بالوصيد. لو اطّلعت عليهم لوليت منهم فراراً ولملئت منهم رعباً.[1]

٣ ولله المشرق والمغرب فاينما تولوا فثم وجه الله.[2]

---

[1] *ðāta* toward; *kalb-* dog; *ðirā'-* paw; *waṣīd-* threshold; *ru'b-* alarm.

[2] *Mašriq-* the east; *maġrib-* the west.

---

٤ ان الله وملائكته يصلّون على النبي. يا ايها المؤمنون صلّوا عليه وسلّموا تسليماً.

٥ ما تعبدون من دونه الا اسماء سميّتموها انتم وآباؤكم.

٦ ويقول الله للملائكة «اهؤلاء اياكم كانوا يعبدون؟»

٧ يا عبادي، ان ارضي واسعة فاياي فاعبدوني.

٨ انطلقوا الى المدينة وان لم تجدوا فيها احداً فلا تدخلوها حتى يؤذن لكم.

٩ لو نزلّنا القرآن على بعض الأعجمين[1] فقرأناه عليهم، ما كانوا به مؤمنين.

١٠ قل لعبادي يقولوا التي هي احسن.

١١ اني وجّهت وجهي للذي يملك الملك كله لا شريك له.

١٢ وليشهد عذاب الزاني والزانية طائفة من المؤمنين.

١٣ حكموا عليه بالموت فانقطع راسه.

١٤ ان الاسلام بدأ غريباً وسيعود غريباً فطوبى للغرباء.[2]

(c) Translate into Arabic:

1. If she turns away from us, we will forbid her to retrace her steps.

2. They departed and turned toward the north, they and their partners, unmindful of the plotting of the devil.

3. It is not for us to draw near or to touch the fruit of that tree, for if you observe closely you will see that there is evil in it.

4. After he had performed the prayer, he spread out his arms and called upon his Lord.

5. He laid down the earth and spread it out for men to dwell on.

Reading Selection: *Sūrat al-Anbiyā'* (21):51–70.

Abraham Overturns His People's Idols

ولقد آتينا ابرهيمَ رُشدَه من قبلُ وكنّا به عالمين (٥١)[3]

اذ قال لأبيه وقومه «ما هذه التماثيل التي انتم لها عاكفون؟» (٥٢)[4]

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[1] *'A'jamu* non-Arab, usually applied specifically to Persians.

[2] The meaning of this dictum is obscure; however, the grammar and literal meaning should be clear.

[3] *Ātaynā* "we gave"; *rušd-* guidance.

[4] *Timθāl-* pl *tamāθīlu* image; *'akafa li-* be devoted to.

قالوا «وجدنا آباءنا لها عابدين» (٥٢)

قال «لقد كنتم انتم وآباؤكم فى ضلال مبين» (٥٤)

قالوا «أجئتَنا بالحقّ ام انت من اللاعبين؟» (٥٥)[1]

قال «بل ربكم رب السموات والارض الذى فطرهن، وانا على ذلكم من الشاهدين» (٥٦)[2]

وتالله لاكيدنّ اصنامكم بعد ان تولّوا مدبرين» (٥٧)[3]

فجعلهم جُذاذاً إلّا كبيراً لهم لعلهم اليه يرجعون» (٥٨)[4]

قالوا «من فعل هذا بآلهتنا؟ انه لمن الظالمين» (٥٩)

قالوا «سمعنا فتّى يذكرهم يقال له ابرهيم» (٦٠)[5]

قالوا «فأتوا به على اعين الناس لعلّهم يشهدون» (٦١)[6]

قالوا «أأنت فعلت هذا بآلهتنا يا ابرهيم؟ (٦٢)

قال «بل فعله كبيرُهم هذا فاسألوهم إن كانوا ينطقون» (٦٢)[7]

فرجعوا الى انفسهم فقالوا «انكم انتم الظالمون» (٦٤)[8]

ثُم نكسوا على رؤوسهم. «لقد علمتَ ما هؤلاء ينطقون» (٦٥)[9]

قال «أفتعبدون من دون الله ما لا ينفعكم ولا يضركم؟ (٦٦)

---

[1]La'iba (a) jest.
[2]Faṭara (u) create; ðālikum see p. 103, note 3.
[3]Ta-llāhi "by God"; mudbir- turning away.
[4]Juðāð- fragments.
[5]Fatan youth, lad.
[6]A'yun- pl of 'ayn- eye.
[7]Naṭaqa (i) speak.
[8]Raja'ū 'ilā 'anfusihim "they conferred apart."
[9]Nukisū 'alā ru'āsihim "they were confounded."

افّ لكم ولا تعبدون من دون الله. أفلا تعقلون؟» (٦٧)[1]

قالوا «حرّقوه وانصروا آلهتكم إن كنتم فاعلين» (٦٨)[2]

قلنا «يا نار، كوني برداً وسلاماً على ابرهيم» (٦٩)[3]

وارادوا به كيداً فجعلناهم الأخسرين (٧٠)[4]

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[1]Uffin li- fie on; 'aqala (i) be reasonable, have sense.
[2]Ḥarraqa burn (trs); naṣara (u) support
[3]Bard- coolness.
[4]Arāda want.

Lesson Twenty-Nine

67 Reflexive/Medio-Passive Verbs: Form V. Form V is the reflexive/medio-passive of Form II, as Form VIII is of the G-form. Characteristic of Form V is the prefix *ta-* (rather than the infix met in Form VIII). The base form is TAFAʿʿALA.

	ACTIVE		PASSIVE	
PERFECT	*tafaʿʿala*	تفعّل	*tufuʿʿila*	تفعّل
IMPERFECT	*yatafaʿʿalu*	يتفعّل	*yutafaʿʿalu*	يتفعّل
SUBJUNCTIVE	*yatafaʿʿala*	يتفعّل	*yutafaʿʿala*	يتفعّل
JUSSIVE	*yatafaʿʿal*	يتفعّل	*yutafaʿʿal*	يتفعّل
IMPERATIVE	*tafaʿʿal*	تفعّل	— —	
PARTICIPLE	*mutafaʿʿil-*	متفعّل	*mutafaʿʿal-*	متفعّل
VERBAL NOUN	*tafaʿʿul-*	تفعّل		

Example from √*LM*:

	ACTIVE		PASSIVE	
PERFECT	*taʿallama*	تعلّم	*tuʿullima*	تعلّم
IMPERFECT	*yataʿallamu*	يتعلّم	*yutaʿallamu*	يتعلّم
SUBJUNCTIVE	*yataʿallama*	يتعلّم	*yutaʿallama*	يتعلّم
JUSSIVE	*yataʿallam*	يتعلّم	*yutaʿallam*	يتعلّم
IMPERATIVE	*taʿallam*	تعلّم	— —	
PARTICIPLE	*mutaʿallim-*	متعلّم	*mutaʿallam-*	متعلّم
VERBAL NOUN	*taʿallum-*	تعلّم		

REMARKS:

(1) Unlike Form II, the imperfect vowel of C_2 is *-a-*, not *-i-*.

(2) In the perfect passive, the vowel of the *t*-prefix harmonizes with the passive C_1 vowel *-u-*. In the imperfect passive, the personal prefix only, and not the *ta*-prefix, is given the passive vowel *-u-*, according to rule.

(3) As in Forms II and VIII, the distinctive C_2 vowel of the participles is *-i-* for the active and *-a-* for the passive.

(4) Note especially the pattern for the verbal noun, with *-u-* on C_2, *tafaʿʿul-*.

67.2 As the reflexive/medio-passive of Form II, Form V denotes the state the object of the action of Form II is brought into. Form II verbs that take only one object become intransitive in Form V, as II *nazzala* 'to send / bring / take down' > V *tanazzala* 'to be / get sent / brought / taken down'; II *kabbara* 'to magnify, make great' > V *takabbara* 'to magnify oneself, be proud, haughty.'

Doubly transitive Form II verbs are singly transitive in Form V, as II *ʿallama* 'to teach (someone something)' > V *taʿallama* 'to get / be taught, learn (something).'

67.3 Occasional assimilations in Form V (and VI, to be introduced in §79). Sporadic assimilation of the *t*-prefix of Form V to an initial C_1 *t/θ/ṭ/d/ḏ/ḍ/s/ṣ/z/ẓ/š/j* is not uncommon, as in اطّيّر *iṭṭayyara* (for *taṭayyara*) 'augur ill,' اصّدّق *iṣṣaddaqa* (for *taṣaddaqa*) 'give alms,' اثّاقل *iθθāqala* (for *taθāqala*) 'be sluggish,' and اذّكّر *iḏḏakkara* (for *taḏakkara*) 'remember.' The assimilation may affect any word within the form, e.g., مطّهّر *muṭṭahhir-* (for *mutaṭahhir-*) 'purified'

67.4 Occasional contractions of imperfect forms in *ta-*. Imperfect forms in *ta-*, such as *tatafaʿʿalu*, may contract to *tafaʿʿalu*, as in تنزّل *tanazzalu* (for *tatanazzalu*).

If the initial radical is also *t*, the contraction is almost certain to take place, as in تتبّع *tatabbaʿu* (for *tatatabbaʿu*)

68 Adjectival Pattern: FAʻIL-. When derived from *stative* G-form verbs, the common adjectival pattern FAʻIL- indicates that which exhibits the quality of the verb.

خفى *xafiya* 'be hidden' > خفىّ *xafīy-* 'hidden'

رحم *raḥima* 'be merciful' > رحيم *raḥīm-* 'merciful'

سوى *sawiya* 'be equal' > سوىّ *sawīy-* 'equal'

قدر *qadira* 'be powerful' > قدير *qadīr-* 'potent'

قرب *qaruba* 'be near' > قريب *qarīb-* 'near'

مرض *mariḍa* 'fall ill' > مريض *marīḍ-* 'sick, ill'

وسع *wasiʻa* 'be vast' > وسيع *wasīʻ-* 'vast'

Although there are many important exceptions, such as *rāḥim-* and *qādir-*, stative verbs tend on the whole not to form active participles but to form a FAʻIL- adjective instead.

Some transitive G-form verbs also form FAʻIL-adjectives to indicate possession of a quality, e.g.:

سمع > سميع *samiʻa > samīʻ-* '(all-)hearing'

علم > عليم *ʻalima > ʻalīm-* '(all-)knowing'

أمر > أمير *ʼamara > ʼamīr-* 'commander'

Generally, however, FAʻIL- words from *transitive* G-forms have a pas-sive-participial sense, as in Aramaeo-Syriac פעיל.

قتل > قتيل *qatala > qatīl-* 'slain'

أخذ > أخيذ *ʼaxaða > ʼaxīð-* 'taken, held (captive)'

Vocabulary

VERBS

تلا *talā (ū) tilāwat-* read, recite (out loud)

سوى *sawiya (ā) siwan/sawāʼ-* be level, equal, equivalent; II *sawwā* equalize, put on the same level (*bi-* with); make / shape properly; VIII *istawā* be even, on a par; stand upright; sit down (*ʻalā* on); be done (food), be mature, be ripe (fruit)

قبل V *taqabbala* accept, receive something (acc.)

قدر *qadara (i) qadar-/qudrat-* be capable (*ʻalā* of); II *qad-dara* appoint, determine, foreordain

قرب II *qarraba* sacrifice (denominative from *qurbān-*, see below); allow near (*ʼilā* to), let approach; V *taqar-raba* approach, get near (*min/ʼilā* to)

كلم II *kallama* speak to, address; V *takallama* speak (*maʻa* with)

هيأ II *hayyaʼa* prepare, make ready; V *tahayyaʼa* be pre-pared, in readiness, get ready

وجه V *tawajjaha* turn, face (intransitive) (*ʼilā/li-* toward)

NOUNS

قبلة *qiblat-* direction of prayer, direction toward Mecca

قربان/قرابين *qurbān-* pl *qarābīnu* sacrifice

كلم/كلمة *kalim-* (collective), *kalimat-* (unit) pl *-āt-* word

مولى/موال *mawlan* pl *mawālin* master, patron

هيأة/هيأت *hayʼat-* pl *-āt-* form, shape

Exercises

(a) Read and translate:

١ متكلم	٤ تهيّأوا	٧ اتعلم	١٠ تقبّلت
٢ التكبّر	٥ لم تتكلّى	٨ آيات متنزّلات	١١ توجهتم
٣ متعلّمون	٦ يتنزّلون	٩ لا تتقرّبوا	١٢ تهيّأنا

(b) Read and translate:

١ الراحمون يرحمهم الرحمن. ارحموا اهل الارض يرحمكم اهل السماء.

٢ وضرب الله مثلاً رجلين احدهما ابكم لا يقدر على شيء وهو كلّ على مولاه،

أينما يوجّهه لا يأت بخير. هل استوى هو ومن يأمر بالعدل؟[1]

٢ واتل عليهم نبأ ابنى آدم بالحق اذ قرّبا قرباناً فتُقبّل من احدهما ولم يتقبّل من الآخر. قال «لاقتلنّك». قال «انما يتقبّل الله من المتّقين. لئن بسطت يدك اليّ لتقتلنى ما انا بباسط يدى اليك لاقتلك. انى أخاف الله رب العالمين.»

٤ نرى تقلب وجهك فى السماء فلنولّينّك قبلة ترضاها. فولّ وجهك اليها.

٥ قال الله لابليس اذ لم يسجد لآدم قال «فاهبط من الجنة فما يكون لك أن تتكبّر فيها فاخرج.»

٦ الله الذى خلق سبع سموات ومن الأرض مثلهن يتنزل الامر بينهن لتعلموا ان الله على كل شىء قدير.

٧ إن الله يهيّئ لعباده الصالحين ما لا عين رأت ولا اذن سمعت ولا خطر[2] على قلب بشر.

٨ إن الذين يتكبرون فى الأرض يولّون وجوههم عن القبلة ويتّجهون الى جهنم.

(c) Translate into Arabic:

1. Shall we lead you to a man who will inform you of the noble ones who grew haughty and then were overturned?

2. Perhaps the most devout may be the most powerful.

3. The truth has come, so let the violent (ones) of the unbelievers beware!

4. At the time when the sun was rising we got in readiness to go (on foot) and speak with the king's advisors.

5. When the appointed time has come, you will not be capable of fleeing from death.

6. Wherever we faced we saw them following and stretching out their arms to seize us.

7. The parents named their child Ismail and then prayed for him.

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[1] *'Abkamu* mute; *kall-* burden; *'adl-* justice, equity.

[2] *Xaṭara 'alā* occur to.

Lesson Thirty

69 Form V: Weak-*Lâm* Verbs. As in Form II, the only weakness that needs to be dealt with as such in Form V is the weak-*lām* verb (C3*w/y*).

69.1 Synopsis of Form V weak-*lām* verbs, example from √*WFY*:

	ACTIVE		PASSIVE	
PERFECT	توفّى	*tawaffā*	توفّى	*tuwuffiya*
IMPERFECT	يتوفّى	*yatawaffā*	يتوفّى	*yutawaffā*
SUBJUNCTIVE	يتوفّى	*yatawaffā*	يتوفّى	*yutawaffā*
JUSSIVE	يتوف	*yatawaffa*	يتوف	*yutawaffa*
IMPERATIVE	توف	*tawaffa*	—	—
PARTICIPLE	متوفّ	*mutawaffin*	متوفّ	*mutawaffan*
VERBAL NOUN		توفٍّ *tawaffin*		

REMARKS:

(1) The perfect active is inflected on the model of *ramā* (see Appendix B); the perfect passive is inflected on the model of *laqiya* (see Appendix B).

(2) The imperfect—active and passive—is inflected on the model of *yalqā* (see Appendix B).

(3) The formation of the subjunctive, jussive, active and passive participles should be familiar by now. Formative principles are like those of the Form VIII weak-*lām* (see §60.2).

(4) The verbal noun deserves special attention. The character-isitic C_2 vowel *-u-* of the sound form is lost, and the noun is inflected exactly like the active participle.

70 Intensive Noun Pattern: FAʿʿĀL-. The noun/adjective pattern FAʿʿĀL- indicates someone intensely engaged in an activity or something that exhibits the quality intensely. Note that a weak third radical shows up as *hamza,* whereas weak second radicals take their original form, *y* or *w.*

اكل > اكّال *'akala > 'akkāl-* 'glutton'

امر > امّار *'amara > 'ammār-* 'imperious'

بكى > بكّاء *bakā > bakkā'-* 'weeper'

دلّ > دلّال *dalla > dallāl-* 'guide'

سار > سيّار *sāra > sayyār-* 'wanderer, planet'

غفر > غفّار *ġafara > ġaffār-* 'prone to forgive'

كذب > كذّاب *kaðaba > kaððāb-* 'inveterate liar'

This is also the pattern par excellence for trades and crafts.

باب > بوّاب *bāb-* 'gate' > *bawwāb-* 'gatekeeper'

ورق > ورّاق *waraq-* 'leaf, folio' > *warrāq-* 'manuscript copier'

خبز > خبّاز *xabaza* 'bake' > *xabbāz-* 'baker'

طبخ > طبّاخ *ṭabaxa* 'cook' > *ṭabbāx-* 'cook'

71 The Arabic Personal Name.

71.1 In its simplest form the personal name consists of (1) the given name *(ism-)* and (2) the patronymic, i.e., the father's name preceded by *ibn-.* When the patronymic follows the given name, (a) the nunation is removed from triptote given names and (b) the *alif* of *ibn-* is dropped. Since *-bn-* is in apposition to the given name, it is in whatever case the given name is. The father's name is, of course, in construct with *-bn-.*

محمد بن عبد الله *muḥammadu bnu ʿabdi llāhi* Muhammad son of Abdullah

علي بن ابى طالب *ʿalīyu bnu ʾabī ṭālibin* Ali son of Abu-Talib

Patronymics carried back to the fourth or fifth generation are not uncommon.

جعفر بن محمد بن على *jaʿfaru bnu muḥammadi* Jaʿfar b. Muham-

بن حسن بن على *bni ʿalīyi bni ḥasani* mad b. Ali b.
bni ʿalīyin Hasan b. Ali

For women the patronymic is introduced by *bint-* or *ibnat-.*

فاطمة بنت (ابنة) محمد *fāṭimatu bintu (bnatu) muḥammadin* Fatima daughter of Muhammad

71.2 To the given name and patronymic may be added the "filio-nymic" *(kunyat-),* the name of a man's eldest son, with *ʾabū.* The fili-onymic usually precedes the given name.

ابو الحسن على بن اى طالب *ʾabu l-ḥasani ʿalīyu bnu ʾabī ṭālibin* Abu'l-Hasan Ali b. Abu-Talib

71.3 To the given name, patronymic and filionymic may be added the agnomen *(laqab-),* an honorific or nickname. It may also be an occupational name.

ابو نصر بشر بن الحارث الحافى *ʾabū naṣrin bišru bnu l-ḥāriθi l-ḥāfī* Abu-Nasr Bishr b. al-Harith "the Barefoot"

ابو بكر الصديق *ʾabū bakrini ṣ-ṣiddīqu* Abu-Bakr "the Righteous"

ابو المغيث الحسين بن منصور الحلاج *ʾabu l-muġīθi l-ḥusaynu bnu manṣūrini l-ḥallāju* Abu'l-Mughith al-Husayn b. Man-sur "the Cotton-carder"

Agnomens may also be nicknames with *ʾabū.*

ابو هريرة *ʾabū hurayrata* Abu-Hurayra ("father of a little cat")

ابو الفرج *ʾabu l-faraji* Abu'l-Faraj ("father of joy")

In later Islamic times *laqab*s in *ad-dīn-* became common as part of the given name.

علاء الدين على ‎ *'alā'u d-dīni 'alīyun*   Ala' al-Din Ali

شمس الدين محمد ‎ *šamsu d-dīni muḥammadun*   Shams al-Din Muhammad

71.4 The final part of the name, the attributive *(nisbat-)* in *-iyy-* may indicate (1) tribal or dynastic affiliation

ابو على الزبير بن بكار القرشى ‎ *'abū 'alīyini z-zubayru bnu bakkārini l-qurašiyyu*   Abu Ali al-Zubayr b. Bakkar al-Qurashi ("of Quraysh")

or (2) place of origin.

ابو جعفر محمد بن جرير بن يزيد الطبرى ‎ *'abū ja'farin muḥammadu bnu jarīri bni yazīda ṭ-ṭabariyyu*   Abu-Ja'far Muhammad b. Jarir b. Yazid al-Tabari ("of Tabaristan")

The attributive may properly belong either to the individual, in which case it follows the case of the given name, or to the father or grandfather's name, in which case it is in the genitive.

71.5 An individual may be known by any one or more of his names. For instance,

ابو الفرج محمد بن ابى يعقوب بن اسحق النديم الوراق البغدادى ‎ *'abū l-faraji muḥam-madu bnu 'abī ya'-qūba bni 'isḥāqa n-nadīmi l-warrāqu l-baġdādiyyu*   Abu'l-Faraj Muhammad b. Abu-Ya'qub b. Ishaq al-Nadim al-Warraq al-Baghdadi

GIVEN NAME: Muḥammad
FATHER'S NAME: Abu-Ya'qūb
GRANDFATHER'S NAME: Isḥāq
AGNOMEN: Abu'l-Faraj

Either his father or grandfather (likely the former) was a *nadīm-*, a "boon companion," probably to a caliph.

He himself was a copier of manuscripts *(warrāq-)* and was a native of Baghdad.

He is known historically (his *šuhrat-*) as Ibn al-Nadim.

Vocabulary

VERBS

بشر ‎ II *baššara* announce (*bi-* something) as good news to (acc.)

حرم ‎ *ḥaruma (u) ḥarām-* be forbidden; II *ḥarrama* make unlawful, proscribe (*'alā* for)

خبر ‎ *xabura (u) xibr-/xibrat-* know thoroughly, be fully acquainted (*bi-l-hu* with)

رزق ‎ *razaqa (i) rizq-* provide with sustenance, means of subsistence

قضى ‎ *qaḍā (i) qaḍā'-* decide, foreordain; VII *inqaḍā* be completed, concluded

منو ‎ V *tamannā* wish for, desire; make a wish for

وفى ‎ II *waffā* give (*-hu* someone) full due; give a full share of; V *tawaffā* take / get one's full share of, receive fully; V passive *tuwuffiya* die, pass on (euphemistic)

NOUNS

ام/امهات ‎ *'umm-* pl *'ummahāt-* mother

بشرى ‎ *bušrā* (fem.) good news

خبر/اخبار ‎ *xabar-* pl *'axbār-* news, piece of information

سوء ‎ *sū'-* evil, ill

OTHERS

انى ‎ *'annā* how? (Koranic)

كلما ‎ *kullamā* whenever (+ conditional type)

نعم ‎ *na'am(i)* yes

PROPER NAMES

اسحق ‎ *'isḥāqu* Isaac

زكريا(ء) ‎ *zakariyyā('u)* Zacharias

مسيح ‎ *masīḥ-* Messiah

Exercises

(a) Read and translate:

١ وقال رسول الله ان ادنى مقعد¹ احدكم من الجنة، ان هيّن له، ان يقال له
«تمنَّ». فيتمنّى ويتمنّى فيقال له «هل تمنّيت؟» فيقول «نعم» فيقول له الله
«فإن لك ما تمنّيت ومثله معه».

٢ الذى خلق السموات والارض وما بينهما فى ستة ايام ثم استوى على
العرش² الرحمن² فاسأل به خبيراً.

٣ ما أبرّئ نفسى، ان النفس لأمارة بالسوء إلّا ما رحم ربى.

٤ ولقد جاءت رسلنا ابرهيم بالبشرى وقالوا «سلاماً». قال «سلامٌ». فجاء بعجل
حنيذ³ فلما رآهم لا يأكلون خاف. قالوا «لا تخف، إنّا رسل الى قوم لوط»
وامرأته قائمة فضحكت، فبشرّناها باسحق ومن وراء اسحق، يعقوب.

٥ لا تقتلوا النفس التى حرّم الله إلّا بالحق.

٦ لمّا ولدت مريم قالت امها «ربى انى سمّيتها مريم وانها لك» فتقبلها ربها بقبول
حسن، فكلما دخل عليها زكريا وجد عندها رزقاً. قال «يا مريم انى لك
هذا؟ قالت «هو من عند الله، ان الله يرزق من يشاء».

٧ وقضى ربك الّا تعبدوا الا اياه.

٨ من يتخذ الشيطان وليّاً من دون الله فقد خسر خسراناً مبيناً.

٩ كل نفس ذائقة الموت، ثم الينا ترجعون.

١٠ لو ان قرآناً سُيّرت به الجبالُ او قُطّعت به الارضُ او كُلّم به الموتى بل
لله الامر جميعاً.

١١ تبارك الذى نزّل الفرقان على عبده ليكون للعالمين نذيراً - الذى له ملك
السموات والارض ولم يتخذ ولداً ولم يكن له شريك فى الملك وخلق كل
شىء فقدّره تقديراً - واتخذوا من دونه آلهة لا يخلقون شيئاً وهم يُخلقون
ولا يملكون لأنفسهم ضرّاً ولا نفعاً ولا يملكون موتاً ولا حياةً.⁴

١٢ ألم تر ان الله يسجد له من فى السموات ومن فى الارض والشمس والقمر
والنجوم والجبال والشجر والدوابّ⁵ وكثير من الناس.

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¹ 'Adnā maq'ad- "the lowest seat."

² 'Arš- throne.

³ 'Ijl- ḥanīð- roasted calf.

⁴ Tabāraka "blessed be"; furqān- the meaning of this word is not fully under-
stood; it is often equated with the Koran and may possibly be borrowed from the
Aramaic פרק 'chapter, division (of a book)'; naðīr- warner.

⁵ Dābbat- pl dawābbu beast.

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١٢ الله يتوفّى الأنفس حين موتها.

(b) Translate into Arabic:

1. It appears to us that you (pl) have aspired to a way that has been
made unlawful to you.

2. When the Children of Israel said to Moses, "Make us a god like
the gods of Egypt," he said to them, "You are a people who are igno-
rant."

3. Those who follow their lusts as itinerants follow the stars will not
be shown the right way.

4. Umm-'Ali passed away, and her children wept much over her.

5. The Merciful does not accept the sacrifice of him who wishes for
other than the truth in his heart.

Reading Selection: *Sūrat Āl-ʿImrān (3):45–51.*

The Annunciation

اذ قالت الملائكة «يا مريم إنّ الله يبشّرك بكلمة منه اسمُه المسيح عيسى

ابن مريم وجيهاً فى الدنيا والآخرة ومن المقرّبين (٤٥)[1]

ويكلّم الناسَ فى المهد وكهلاً ومن الصالحين (٤٦)[2]

قالت «ربى أنّى يكون لى ولد ولم يمسسنى بشر؟» قال «كذلك الله يخلق

ما يشاء : اذا قضى امراً فإنما يقول له كن فيكون» (٤٧)

ويعلّمه الكتاب والحكمة والتوراة والانجيل (٤٨)[3]

ورسولاً الى بنى اسرئيل أنى قد جئتكم بآية من ربكم ، أنى أخلق

لكم من الطين كهيئة الطير فانفخ فيه فيكون طيراً بإذن الله

وأبرئ الأكمه والأبرص وأحيى الموتى بإذن الله

وأنبّئكم بما تأكلون وما تدّخرون فى بيوتكم. إنّ فى ذلك لآيةً لكم

إن كنتم مؤمنين (٤٩)[5]

ومصدّقاً[6] لما بين يدىّ من التوراة ولأحلّ لكم بعض الذى حُرّم عليكم.

وجئتُكم بآية من ربكم فاتّقوا الله وأطيعونى (٥٠)[7]

ان الله ربى وربكم فاعبدوه. هذا صراط مستقيم (٥١)[1]

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[1]*Wajih-* eminent, illustrous.
[2]*Mahd-* cradle; *kahl-* man of mature age.
[3]*Ḥikmat-* wisdom.
[4]Assume an elipsed verb, "and he will make him…"
[5]*Anni* introduces direct quotation, translate as "saying"; *nafaxa (u)* blow; *'akmahu* born blind; *'abraṣu* leprous; *'uḥyî* "I will bring to life"; *iddaxara* store up.
[6]A subjective complement for *ji'tukum* in verse 49.
[7]*Li-'uḥilla* "in order that I make lawful"; *'aṭi'û* "obey" (pl. imperative).

[1]*Ṣirāṭ- mustaqīm-* straight path.

| الرجل الكريم النفس | *ar-rajulu l-karimu n-nafsi* | the man of noble soul |

NOUN	ADJECTIVE	NOUN
	Adjective agrees in case, number, gender and article; ending definite	qualifying noun in construct; usually definite
rajulun	*karimu*	*n-nafsi*
ar-rajulu	*l-karimu*	*n-nafsi*

72.2 The Adjectival Relative Clause. In this adjectival/relative type of clause, a noun is followed by an adjective that agrees with the preceding noun in *case only;* in number and gender the adjective agrees with a noun that follows in the *nominative case.*[1]

| للمرأة المقتول ابوها | *lil-mar'ati l-maqtūli 'abūhā* | for the woman whose father is / was killed |
| من النبي المسموعة كلماته | *mina n-nabiyi l-masmū'ati kalimātuhu* | from the prophet whose words are / were heard |

NOUN I	ADJECTIVE	NOUN II
	< case agreement only with noun I; number/gender agreement with noun II >	nominative case; resumptive pronoun refers to noun I
l-mar'ati	*l-maqtūli*	*'abū-hā*
n-nabiyi	*l-masmū'ati*	*kalimātu-hu*

73 Uses of *Mâ.*

73.1 The particle *mā* followed by the affirmative perfect gives the equivalent of the English "as / so long as." Followed by *lam* + jussive, *mā* means "so long as...not" or "until."

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[1]In this construction the definite article on the adjective is equivalent to the relative pronoun; the two examples are equivalent to the phrases للمرأة التى مقتول and من النبي الذى مسموعة كلماته and ابوها .

Lesson Thirty-One

72 The Construct of Qualification; The Adjectival Relative Phrase.

72.1 The construct of qualification, also known as the "improper construct," consists of an adjective followed in construct by a noun qualifying the adjective, e.g.

| رجل حسن الوجه | *rajulun ḥasanu l-wajhi* | a man handsome of/in face |
| امرأة طاهرة القلب | *imra'atun ṭāhiratu l-qalbi* | a woman pure of heart |

The adjective agrees in case, number and gender with the preceding noun, as any attributive adjective would. The adjective also has the definite article or not according to the state of the modified noun. However, since the adjective is in construct with the following noun (which is usually definite), its inflectional ending is *always definite*. The reason this construction is called "improper" is because what appears to be a first member of a construct state may take the definite article.

الرجل الحسن الوجه	*ar-rajulu l-ḥasanu l-wajhi*	the man handsome of face
المرأة الطاهرة القلب	*al-mar'atu ṭ-ṭāhiratu l-qalbi*	the woman pure of heart
الملوك الكثيرو المال	*al-mulūku l-kaθīrū l-māli*	the kings with much wealth

The construction may be summarized by the following scheme:

| رجل كريم النفس | *rajulun karīmu n-nafsi* | a man of noble soul |

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ما عصيتنى أعذبك	mā 'aṣaytanī 'u'aððibuka	As long as you disobey me, I will punish you.
لا نخاف ما كنتم معنا	lā naxāfu mā kuntum ma'anā	We do not fear so long as you are with us.
لا جناح عليكم إن طلقتم النساء ما لم تمسوهن	lā junāḥa 'alaykum 'in ṭallaqtumu n-nisā'a mā lam tamassū-hunna	It is no sin for you if you divorce women so long as you have not touched them.

73.2 The enlitic particle -mā combines with the interrogatives 'ayna-mā 'wherever,' 'iðā-mā 'whenever,' miθla-mā 'however,' kulla-mā 'whenever, as often as.' The indefinite relative 'whatever' is an anomalous form, mahmā. These are commonly followed by the perfect or jussive as conditional types.

هو معكم اينما كنتم	huwa ma'akum 'ayna-mā kuntum	He is with you wherever you are (may be).
اينما تكونوا يدرككم الموت	'ayna-mā takūnū yud-rikkumu l-mawtu	Wherever you may be, death will reach you.
كلما دخلت وجدتهم يتكلمون	kulla-mā daxaltu, wajadtuhum yatakallamūna	Whenever I entered, I found them speaking.
مهما تاتنا به من آية فما نحن لك بمؤمنين	mahmā ta'tinā bihi min 'āyatin fa-mā naḥnu laka bi-mu'minīna	Whatever sign you may bring us, we will not believe in you.

73.3 A similar -mā may be added to any indefinite noun to heighten the sense of indefiniteness or nonspecificity.

| يوماً ما خرجنا | yawman-mā xarajnā | We went out one day. |

74 **Auxiliary Verbs.** Arabic has very few verbs that can be classed as auxiliary, but the following three are worth noting:

(1) kāda / yakādu, followed by the imperfect indicative, gives the sense of 'almost, scarcely' to the following verb.

| إن القوم كادوا يقتلونى | 'inna l-qawma kādū yaqtulūnanī | The people almost killed me. |
| وجد قوماً لا يكادون يفقهون قولا | wajada qawman lā yakādūna yafqahūna qawlan | He found a people who could scarcely understand a word. |

(2) mā zāla / lā yazālu followed by the imperfect indicative means 'to keep on, to be still' doing something.

| هم لا يزالون يقولون كذلك | hum lā yazālūna yaqūlūna ka-ðālika | They will keep on (are still) saying the same thing. |

(3) ja'ala (and in post-Koranic 'axaða) + imperfect indicative means 'to begin to.'

| جعلت الارض تميد | ja'alati l-'arḍu tamīdu | The earth began to sway. |

Vocabulary

تم tamma (i) be completed, finished, fulfilled

حسب ḥasiba (a) ḥisbān- reckon, consider someone (acc.) as (acc.); ḥasaba (u) ḥisāb- figure, make an account

خلف xalafa (u) come after, take the place of, lag ('an behind); II xallafa appoint as successor; VIII ixtalafa differ ('an from), dispute (fī over), frequent ('ilā a place)

زال zāla (zul-) (ū) zawāl- pass away, come to an end; (negative) continue, abide

ما زال mā zāla (mā zil-) (lā yazālu, lam yazal) (occurs in the negative + imperf. ind. or act. part.) keep on, be still (doing something)

سرع saru'a (u) sur'at- be quick, fast

كسر kasara (i) kasr- break; II kassara smash, break to pieces; VII inkasara get broken

كاد kāda (kid-) (ā) (+ imperf. ind.) almost, scarcely

طهر   *ṭahura (u) ṭahārat-* be pure, clean; II *ṭahhara* purify; V *taṭahhara/ iṭṭahhara* cleanse oneself, perform ablutions

لام   *lāma (ū) lawm-/malāmat-* blame, reproach (*ʿalā* for)

NOUNS

اجل   *ʾajl-* sake; *min/li-ʾajli* (+ const.) for the sake of

جن، جنيّ/جانّ   *jinn-* (collective), *jinniyy-* (unit sing.) pl *jānn-* genie, the djinn, invisible beings who interfere in men's lives

سيئ   *sayyiʾ-* evil

سيّئة   *sayyiʾat-* pl *-āt-* evil deed

Exercises

(a) Vocalize, read and translate:

١ العقبى العظيمة العذاب   ٤ الملك الشداد القوة   ٧ الرجال الصادقو الوعد

٢ عين كثيرة الماء   ٥ الرجل المبسوطة يده   ٨ مدينة كثيرة الابواب

٣ العدو القليل السلاح   ٦ النساء المخفية وجوههن   ٩ المرأة الصالح ابنها

(b) Give the Arabic for the following:

1. a woman pure of heart
2. the women pure of heart
3. a man handsome of face
4. two men handsome of face
5. a boy with a broken arm
6. the boys with broken arm(s)
7. a genie with a big head
8. a tree with many leaves
9. a band few in number
10. a woman of much learning

(c) Read and translate:

١ والذين كفروا اعمالهم كـسراب بقيعة: يحسبه الظمآن ماء حتى اذا جاءه لم يجده شيئاً ووجد الله عنده فوفّاه حسابه والله سريع الحساب.[1]

٢ ان ربك واسع المغفرة هو أعلم بكم.

٣ يا ابن آدم ما دعوتني أغفر لك.

٤ ولو شاء ربك لجعل الناس امة واحدة ولا يزالون مختلفين الا من رحم ربك، ولذلك خلقهم وتمّت كلمة ربك «لأملأنّ جهنم من الجن والناس اجمعين».

<hr>

[1] *Sarāb-* mirage; *qīʿat-* desert; *ẓamʾānu* thirsty

٥ فتولّ عنهم فما انت بملوم.

٦ وانه لما قام عبد الله يدعو ربه كاد القوم يتولّون عنه.

٧ قال الله «انا عند المنكرة قلوبهم من اجلي».

٨ ان المرأة الطاهرة القلب لامت نفسها على مرض ابنها.

٩ فكدنا نضلّ عن الهدى لولا أن جاء مبشّر يبشّرنا.

١٠ من عمل سيّئة فلا يجزى[1] الا مثلها ومن عمل صالحاً وهو مؤمن فأولئك يدخلون الجنة يرزقون فيها بغير حساب.

١١ اني أمرت ان اكون اول من حكم بمثل هذا في الدنيا.

(d) Translate into Arabic:

1. It is not possible for you to exculpate yourself, for what you did was made unlawful beforehand.

2. They will keep on visiting the sick until they are free of their illness.

3. Moses struck the stone, and many springs flowed from it.

4. The two girls beautiful of face guided him to their father.

5. When I saw the old man with his face concealed entering the woman's house, I almost laughed.

6. The heavenly bodies—the sun, moon and stars—will all bow down before those who are pious in heart.

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[1] *Yujzā* "he is rewarded."

Reading Selection: *Sūrat al-Kahf (18):83–95.*

Dhu'l-Qarnayn[1]

ويسألونك عن ذى القرنين. قل سأتلو عليكم منه ذكراً (٨٢)[2]

إنّا مكّنّا له فى الارض وآتيناه من كل شىء سبباً (٨٣)[3]

فأتبع سبباً (٨٥)[4]

حتى اذا بلغ مغرب الشمس وجدها تغرب فى عين حمئة ووجد

عندها قوماً. قلنا "يا ذا القرنين إمّا أن تعذّب واما أن تتخذ

فيهم حسناً" (٨٦)[5]

قال "أمّا من ظلم فسوف نعذّبه ثُم يُردّ الى ربه فيعذّبه

عذاباً نكراً (٨٧)[6]

وأمّا من آمن وعمل صالحاً فله جزاءٌ الحُسنى وسنقول له من امرنا

يسراً (٨٨)[7]

ثُم أتبع سبباً (٨٩)

حتى اذا بلغ مطلع الشمس وجدها تطلع على قوم لم نجعل

لهم من دونها ستراً (٩٠)[8]

---

[1]Dhū'l-Qarnayn is a Koranic figure usually identified with Alexander the Great.
[2]*Qarn-* horn.
[3]*Makkana* establish, make firm; *'ālā* give to; *sabab-* road, way.
[4]*'Atba'a sababan* take one's way.
[5]*Balağa* reach; *mağrib-* setting place (of the sun); *ğaraba (u)* set (sun); *ḥami'-* muddy; *'immā...'immā* either...or; *ḥusn-* favor, kindness.
[6]*Nukr-* awful.
[7]*'Āmana* believe; *jazā'an* "as a reward"; *yusr-* ease.
[8]*Maṭla'-* rising place (of the sun); *min dūnihā* "beneath it (the sun)"; *sitr-* covering, shelter.

... ثُم أتبع سبباً (٩٢)

حتى اذا بلغ بين السدَّين وجد من دونهما قوماً لا يكادون

يفقهون قولاً (٩٣)[1]

قالوا "يا ذا القرنين إنّ ياجوج وماجوج مفسدون فى الارض

فهل نجعل لك خرجاً على أن تجعل بيننا وبينهم سدّاً"؟ (٩٤)[2]

قال "ما مكّنّى فيه ربى خير [من خرجكم]. فأعينونى بقوّة، أجعلْ

بينكم وبينهم ردماً (٩٥)[3]

---

[1]*Sadd-* mountain; *faqiha (a)* understand.
[2]*Yāǧūǧu wa-māǧūǧu* Gog and Magog; *mufsid-* corrupting; *xarj-* tribute; *'alā 'an* on condition that; *sadd-* barrier.
[3]*Makkannī* for makkananī see note 3 above; *'a'inū* help (masc. pl. imperative); *radm-* dam, dike.

Lesson Thirty-Two

75 Causative Verbs: Form IV. Characteristic of the causative Form IV is prefixed *'a-* in the perfect and the vowel *-u-* on the personal prefixes of the imperfect. The base pattern is 'AF'ALA.

75.1 As a causative / factitive verb, Form IV is—with few exceptions—necessarily transitive.

نزل > IV أنزل *nazala* > IV *'anzala* 'cause someone (acc.) to go / come down'

خرج > IV أخرج *xaraja* > IV *'axraja* 'cause someone (acc.) to go out, expel'

Form IV verbs from transitive G-forms often become doubly transitive.

سمع > IV أسمع *sami'a* > IV *'asma'a* 'cause someone (acc.) to hear something (acc.)'

ورث > IV أورث *wariθa* > IV *'awraθa* 'make someone (acc.) heir to something (acc.)'

Stative G-forms tend to be factitive in Form IV.

كبر > IV أكبر *kabura* > IV *'akbara* 'make important, praise'

Since both Form II and Form IV give factitive connotations, the question arises as to the difference in meaning between the two. In general, the two forms take different connotations of the base idea into the factitive. For example, *ḥasuna* means both 'to be good' and 'to be beautiful': Form II *ḥassana* has the meaning of 'to make beautiful, make better,' while Form IV *'aḥsana* generally means 'to do a good deed, to

do (something) well.' G-form *karuma* means both 'to be noble' and 'to be hospitable': Form II *karrama* generally means 'to make noble, exalt,' while Form IV *'akrama* means 'to treat with hospitality, honor.' On the other hand, many verbs that produce both Form II and Form IV show little or no appreciable difference in meaning between the two.

Form II, to a much greater extent than Form IV, makes denominative verbs, so that Form II may make a verb from a noun with a root identical with—but unrelated to—a G-form causative in Form IV, e.g., IV *'aðhaba* 'to make go away' is derived from *ðahaba* 'to go (away),' while II *ðahhaba* is derived from the noun *ðahab-* 'gold' and means 'to gild.'

75.2 Synopsis of Form IV:

	ACTIVE		PASSIVE	
PERFECT	أفعل	*'af'ala*	أفعل	*'uf'ila*
IMPERFECT	يفعل	*yuf'ilu*	يفعل	*yuf'alu*
SUBJUNCTIVE	يفعل	*yuf'ila*	يفعل	*yuf'ala*
JUSSIVE	يفعل	*yuf'il*	يفعل	*yuf'al*
IMPERATIVE	أفعل	*'af'il*	—	—
PARTICIPLE	مفعل	*muf'il-*	مفعل	*muf'al-*
VERBAL NOUN	إفعال	*'if'āl-*		

Example from √*NZL*:

PERFECT	أنزل	*'anzala*	أنزل	*'unzila*
IMPERFECT	ينزل	*yunzilu*	ينزل	*yunzalu*
SUBJUNCTIVE	ينزل	*yunzila*	ينزل	*yunzala*
JUSSIVE	ينزل	*yunzil*	ينزل	*yunzal*
IMPERATIVE	أنزل	*'anzil*	—	—
PARTICIPLE	منزل	*munzil-*	منزل	*munzal-*
VERBAL NOUN	إنزال	*'inzāl-*		

REMARKS:

(1) The *hamzas* of the perfect, imperative and verbal nouns are true *hamzas* and *not elidible*.

(2) The imperfect passive is identical to the imperfect passive of the G-form.

75.3 Synopsis of Form IV Doubled Verbs. The patterns to which the doubled verb conforms in Form IV should be familiar and predictable by now. Example from √TMM:

PERFECT	أتمّ	'atamma	أتمّ	'utimma
IMPERFECT	يتمّ	yutimmu	يتمّ	yutammu
SUBJUNCTIVE	يتمّ	yutimma	يتمّ	yutamma
JUSSIVE	يتمّ	yutimma/i	يتمّ	yutamma/i
	يتمم	yutmim	يتمم	yutmam
IMPERATIVE	أتمّ	'atimma/i	—	—
	أتمم	'atmim	—	—
PARTICIPLE	متمّ	mutimm-	متمّ	mutamm-
VERBAL NOUN	إتمام	'itmām-		

75.4 Synopsis of Form IV C1' Verbs. Example from √'MN:

PERFECT	آمن	'āmana	أومن	'ūmina
IMPERFECT	يؤمن	yu'minu	يؤمن	yu'manu
SUBJUNCTIVE	يؤمن	yu'mina	يؤمن	yu'mana
JUSSIVE	يؤمن	yu'min	يؤمن	yu'man
IMPERATIVE	آمن	'āmin	—	—
PARTICIPLE	مؤمن	mu'min-	مؤمن	mu'man-
VERBAL NOUN	إيمان	'Imān-		

REMARKS: *Hamza*-initial verbs are regular in Form IV *except* where the pattern would result in two adjacent *hamzas*:

(1) In the perfect active and passive, the *hamza* of the radical is lost; compensation is effected by lengthening the preceding vowel.

(2) The imperfect is regular with the notable exception of the first-person singular, *'u'minu → 'ūminu. The same compensatory lengthening is seen in the imperative: *'a'min → 'āmin.

(3) The verbal noun undergoes the same loss of the radical *hamza* with compensatory lengthening of the preceding vowel: *'i'mān- → 'Imān-.

75.5 Synopsis of Form IV C1w/y verbs. Both *w* and *y* are *unaffected and remain as sound consonants* when preceded in the pattern by the vowel -a-. When preceded by -u-, they both assimilate to *w* (*uw = ū, *uy → ū); when preceded by -i-, they both assimilate to *y* (*iw → I, *iy = I) to form long vowels in both cases.

Example from √WRθ:

PERFECT	أورث	'awraθa	أوريث	'ūriθa
IMPERFECT	يورث	yūriθu	يورث	yūraθu
IMPERATIVE	أورث	'awriθ	—	—
PARTICIPLE	مورث	mūriθ-	مورث	mūraθ-
VERBAL NOUN	إيراث	'Irāθ-		

Example from √YQN:

PERFECT	أيقن	'ayqana	أوقن	'ūqina
IMPERFECT	يوقن	yūqinu	يوقن	yūqanu
IMPERATIVE	أيقن	'ayqin	—	—
PARTICIPLE	موقن	mūqin-	موقن	mūqan-
VERBAL NOUN	إيقان	'Iqān-		

75.6 Here follow Form IV verbs from radicals previously introduced:

أبرأ	heal, make free	ادخل	admit to, allow in
أبعد	banish, exile	أذهب	make go away
أتمّ	finish, fulfill	أرسل	send, dispatch
أجمع	make a consensus	أسكن	settle, make dwell
أحسن	do good, do well	أسمع	make hear
أخرج	expel, turn out	أشرك	ascribe as partner (*bi-* to)
أخلف	go back on one's word	أضرّ	compel, coerce

أَضَلّ lead astray　　　أَكْرَم treat hospitably

أَطْلَع inform, apprise　　　أَنْزَل send / bring / take down

أَطْلَق set free　　　أَوْجَد bring into existence

أَعْلَم let know, notify　　　أَوْرَث make heir to

أَكْبَر laud

Vocabulary

VERBS

أمن　*'amina (a) 'amn-/'amān-* be / feel safe, trust (*'alā* with); IV *'āmana* believe (*bi-* in)

حب　IV *'aḥabba* love, like, want (*ḥubb-* and *maḥabbat-* are used as verbal nouns, not the predictable formation from the pattern)

دبر　IV *'adbara* turn one's back (*'an/'alā* on) go, go back, flee, run away

سلم　*salima (a) salāmat-* be safe and sound, intact; II *sallama* keep from harm, hand over intact; IV *'aslama* submit, surrender

عقل　*'aqala (i) 'aql-* be reasonable, be endowed with reason; II *'aqqala* make reasonable, bring to reason

قبل　IV *'aqbala* come / go forward, advance (*'alā* on / to)

NOUNS

دبر/ادبار　*dub(u)r-* pl *'adbār-* the back / rear side of anything

سلطان/سلاطين　*sulṭān-* pl *salāṭīnu* power, authority

عقل/عقول　*'aql-* pl *'uqūl-* reason, rationality; intellect, mind

قبل/اقبال　*qub(u)l-* pl *'aqbāl-* the fore / front side of anything

OTHER

و　*wa-* (+ gen.) by (used in oaths, as *wa-llāhi* "by God")

IDIOM

ولّى دبره　*wallā dub(u)rahu* "he turned and ran away"

Exercises

(a) Read and translate:

٥ نورهم اياها	٩ أخرجناهم	١٢ لم يُسمَعوا	١ اجماع
٦ كتب منزلة	١٠ يخرجون	١٤ نبي مرسل	٢ أسكنّاهم
٧ لم تتمه	١١ إطلاق عبد	١٥ لم أضللك	٣ المشركون به
٨ محسن	١٢ ليعلنا	١٦ يحبّ المحبّين	٤ أحبّك

(b) Read and translate:

١ وقال الشيطان لما قُضي الامر «ان الله وعدكم وعد الحق ووعدتكم فاستخجتم لى فلا تلومونى ولوموا انفسكم. ما انا بمصرخكم وما انتم بمصرخيّ. إنى كفرت بما أشركتمونى من قبل. إن الظالمين لهم عذاب أليم».¹

٢ وكيف أخاف ما أشركتم ولا تخافون انكم أشركتم بالله ما لم ينزّل به عليكم سلطاناً؟

٣ ثم أورثنا الكتاب الذين اصطفينا² من عبادنا.

٤ أأنتم أضللتم عبادى هؤلاء ام هم ضلوا السبيل؟

٥ وأنزلنا من السماء ماء فاسكنّاه فى الارض وإنّا على ذهاب به لقادرون.

٦ وبالحق أنزلناه وبالحق نزل وما أرسلناك الا شاهداً مبشّراً.

٧ يقولون «ربنا أتمم لنا نورنا واغفر لنا. إنك على كل شيء قدير».

٨ هو الذى أنزل السكينة فى قلوب المؤمنين ليزدادوا إيماناً مع إيمانهم ليدخل المؤمنين والمؤمنات جنات تجرى من تحتها الانهار خالدين فيها.³

٩ ومن يشرك بالله فقد ضل ضلالاً بعيداً.

١٠ أتهدون من أضل الله؟ ومن يضلل الله فلن تجد له سبيلاً. ودّوا لو تكفرون كما كفروا فتكونون سواء. فلا تتخذوا منهم اولياء حتى يهاجروا⁴ فى سبيل الله فإن تولوا فخذوهم واقتلوهم حيث وجدتموهم ولا تتخذوا منهم ولياً.

١١ فيه رجال يحبّون أن يتطهروا واللّٰه يحب المطّهّرين.

١٢ كان الناس أمة واحدة فبعث الله النبيين مبشرين وأنزل معهم الكتاب

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¹*Istajabtum* "you responded"; *'aṣraxa* help; *'alīm-* painful.

²*Iṣṭafā* chose.

³*Sakīnat-* tranquility; *izdāda* increase (int.).

⁴*Hājara/yuhājiru* migrate.

بالحق ليحكم بين الناس.

(c) Translate into Arabic:

1. I have been commanded to be the first to submit ("the first who submitted") to the Lord of the Universe.

2. We told them to advance on the enemy and to be quick, but they lagged behind the others and so were killed.

3. And he smashed the stones on which had been written the king's orders.

4. We shall never believe in the prophet so long as he does not bring us evidence.

5. Those who love the truth are kept safe from the evil of the devil.

6. If they turned and ran away, they should not be blamed for that.

Reading Selection: *Sūrat al-A'rāf (7):73–79.*

The Prophet Salih and the Tribe of Thamud

والى ثمود [ارسلنا] اخاهم صالحاً قال «يا قوم اعبدوا الله! ما لكم

من اله غيرُه؟ قد جاءتكم بينة من ربكم: هذا ناقة الله لكم آيةٌ

فذروها تاكل فى ارض الله ولا تمسّوها بسوء فياخذكم

عذاب اليم» ... (٧٢)[1]

قال الملأ الذين استكبروا من قومه للذين استضعفوا لمن آمن منهم

«أتعلمون أن صالحاً مرسل من ربه؟» قالوا «إنّا بما أرسِل به

مؤمنون» (٧٥)[2]

قال الذين استكبروا «إنّا بالذى آمنتم به كافرون» (٧٦)

---

[1] *θamūd-* Thamud, a north Arabian tribe; *Ṣāliḥ-* Salih, prophet to Thamud; *nāqat-* she-camel; *ðarūhā* (+ imperf. ind.) "let her."

[2] *Istakbara* be scornful; *ustuḍ'ifū* "they were despised."

فعقروا الناقة وعتوا عن امر ربهم وقالوا «يا صالح ائتنا بما تعدنا

إن كنت من المرسلين» (٧٧)[1]

فأخذهم الرجفة فأصبحوا فى دارهم جاثمين (٧٨)[2]

فتولى عنهم وقال «يا قوم لقد أبلغتكم رسالة ربى ونصحت لكم

ولكن لا تحبّون الناصحين» (٧٩)[3]

---

[1] *'Aqara (i)* hamstring; *'atā (ū)* be insolent (*'an* toward)

[2] *Rajfat-* tremor; *'aṣbaḥa* be/become in the morning; *dār-* abode; *jaθama (u/i)* lie prone.

[3] *'Ablaǧa* deliver; *risālat-* message.

Lesson Thirty-Three

76 Form IV: Weak Verbs.

76.1 Synopsis of Form IV weak-*lām* verbs. Example from √*LQY*:

PERFECT	ألقى *'alqā*	ألقي *'ulqiya*
IMPERFECT	يلقي *yulqī*	يلقى *yulqā*
SUBJUNCTIVE	يلقي *yulqiya*	يلقى *yulqā*
JUSSIVE	يلق *yulqi*	يلق *yulqa*
IMPERATIVE	ألق *'alqi*	— —
PARTICIPLE	ملق *mulqin*	ملقى *mulqan*
VERBAL NOUN	إلقاء- *'ilqā'-*	

REMARKS: The forms of these verbs should be perfectly familiar by now.

(1) Note that in the verbal noun C_3 appears as *hamza* after the -*ā*-, as in Forms VII and VIII.

(2) The vowel of the *hamza*-prefix in the imperative is -*a*-.

76.2 Synopsis of Form IV hollow verbs. Example from √*MWT*:

PERFECT	أمات *'amāta*	أميت *'umīta*
IMPERFECT	يميت *yumītu*	يمات *yumātu*
SUBJUNCTIVE	يميت *yumīta*	يمات *yumāta*
JUSSIVE	يمت *yumit*	يمت *yumat*
IMPERATIVE	أمت *'amit*	— —
PARTICIPLE	مميت *mumīt-*	ممات *mumāt-*
VERBAL NOUN	إماتة *'imātat-*	

REMARKS:

(1) Here, throughout, the vowel that would have been on C_2 in the sound pattern is thrown back to C_1 and lengthened in compensation.

(2) In the verbal noun the vowel on C_2 is long and cannot be further lengthened for compensation; hence, the pattern receives a *ta' marbūṭa* in compensation for the loss of C_2.

76.3 Here follows a list of Form IV verbs from radicals already introduced:

آتى	give ("make come to")	أدرى	make know
أبدى	make apparent	أذاق	make taste
أبكى	make cry	أرضى	make satisfied
أبان	make clear	أزال	make pass away
أجرى	make flow	أقام	perform
أخاف	make fear	ألقى	cast, throw
أخفى	hide, conceal	أمات	make die

76.4 Form IV of *ra'ā, 'arā* 'to cause to see, to show.' As in the G-form imperfect, *ra'ā* loses its middle radical glottal stop. As the synopsis below shows, it becomes basically a weak-*lām* verb with a few characteristics of the hollow verb too.

PERFECT	أرى *'arā*	أُري *'uriya*
IMPERFECT	يري *yurī*	يرى *yurā*
SUBJUNCTIVE	يري *yuriya*	يرى *yurā*
JUSSIVE	ير *yuri*	ير *yura*
IMPERATIVE	أر *'ari*	— —
PARTICIPLE	مر *murin*	مرى *muran*
VERBAL NOUN	إراءة *'irā'at-*	

Vocabulary

بدل   II *baddala* substitute something (acc.) (*bi-* for something else); V *tabaddala* change, exchange (*bi-* something) for something else (acc.)

بلغ   *balaġa* (*u*) *bulūġ-* reach, attain, amount to; IV *'ablaġa* make someone / thing (acc.) reach; announce, inform

حيّ/يحيا، يحىّ   *ḥayya / yaḥyā* and *yaḥayyu* live, be alive; IV *'aḥyā / yuḥyī* (note spelling) bring to life, revivify

خطئ/يخطأ   *xaṭi'a* (*a*) *xaṭa'-* be mistaken, make a mistake, sin; IV *'axṭa'a* err, miss, be off target

رود   IV *'arāda* want

صوب   IV *'aṣāba* hit the mark, afflict; (passive *'uṣība*) be stricken, afflicted

طوع   IV *'aṭā'a* obey

عطو   IV *'a'ṭā* give someone (acc.) something (acc.)

وحى   IV *'awḥā* inspire (*'ilā* someone) (*bi-* or acc., with something) *or* (*'an* that)

NOUNS

حيّ/احياء   *ḥayy-* pl *'aḥyā'-* alive

ظلمة/ظلمات   *zulmat-* pl *zulumāt-* darkness

OTHERS

ابداً   *'abadan* ever; (+ negative) never

على أن   *'alā 'an* (+ subjunctive) on condition that

IDIOM

بلغ اشدّه   *balaġa 'ašuddahu* "he reached maturity"

Exercises

(a) Read and translate orally:

١ امر مطاع   ٥ سجدوا له اطاعة   ٩ ملق مصيب   ١٣ مقيمو الصلاة

٢ رام مخطئ   ٦ احجار ملقاة   ١٠ محيى الدين   ١٤ مميت الاحياء

٣ احياء الموتى   ٧ مريد مطيع   ١١ موحى اليه   ١٥ لمخيفي الناس

٤ المصاب مرضاً   ٨ مطيعو الاوامر   ١٢ إخفاء الوجه   ١٦ ملقيات

---

١٧ إزالة الحياة   ١٨ يذيقهم عذاباً   ١٩ أصبت   ٢٠ المراد

(b) Read and translate:

١ ان الله خلق خلقه في ظلمة فالقى عليهم من نوره، فمن أصابه من ذلك النور اهتدى ومن أخطاأه ضل.

٢ أرني الدنيا كما تريها صالحى عبادك.

٣ قل اى شيء اكبر شهادة؟ قل الله شهيد بينى وبينكم وأوحى الىّ هذا القرآن لانذركم[1] به ومن بلغ. أئنكم لتشهدون أن مع الله آلهة اخرى؟ قل لا أشهد. قل انما هو اله واحد وانني بريء مما تشركون.

٤ وقال موسى «يا فرعون انى رسول[2] من رب العالمين حقيق[2] على أن لا أقول على الله الا الحق. قد جئتكم ببينة من ربكم فارسل معى بنى اسرائيل.» قال «ان كنت جئت بآية فأت بها إن كنت من الصادقين.» فالقى عصاه فاذا هى ثعبان[4] مبين. فقال الملأ من قوم فرعون «إن هذا لساحر[3] عليم يريد ان يخرجكم من ارضكم. فماذا تأمرون؟» قالوا «أرجه[5] واخاه وارسل فى المدائن حاشرين[6] يأتوك بكل ساحر عليم». وجاء السحرة فرعون «إنا لأجراً[8] إن كنا نحن الغالبين[7]؟» قال «نعم وإنكم لمن المقربين». قالوا «يا موسى إما أن تلقى وإما أن نكون نحن الملقين؟» قال «القوا». فلما القوا سحروا اعين الناس وجاءوا بسحر عظيم.

٥ يوم تقلب وجوههم في النار يقولون «يا ليتنا اطعنا الله واطعنا الرسول».

٦ ألم تعلم ان الله له ملك السموات والارض وما لكم من دون الله من ولي؟ ام تريدون ان تسألوا رسولكم كما سئل موسى من قبل؟ ومن يتبدل الكفر بالإيمان فقد ضل سواء السبيل.

٧ كيف تكفرون بالله وكنتم امواتاً فاحياكم ثم يميتكم ثم يحييكم؟

٨ ولما جاء موسى الجبل وكلّمه ربه قال «رب أرني أنظر اليك». قال «إن

---

[1] *Anðara* warn.

[2] *Ḥaqīq-* worthy.

[3] *Sāḥir-* sorcerer.

[4] *θa'bān-* serpent.

[5] *Arjā* put off.

[6] *Ḥāšir-* announcer, herald.

[7] *Ġalaba* win.

[8] *Ajr-* reward.

تراني».

٩ ويقول الانسان ائذا ما متّ لسوف اخرَج حياً؟

١٠ إن اول ما خلق الله العقل فقال له «اقبل» فاقبل وقال له «ادبر» فادبر فقال «ما خلقت شيئاً احسن الىّ منك او احبّ الىّ منك. بك آخذ وبك أعطى».

١١ لو اراد الله ان لا يغفر للعباد لما خلق ابليس».

(c) Translate into Arabic:

1. When you have reached (the end of) your stipulated term, perhaps you will want to be reasonable and submit yourself.

2. When we advanced upon the band of the enemy, they drew back, then laid down their arms and turned and ran away, retracing their steps.

3. God inspires the prophets with his commands for the people, and the people believe and obey.

4. God said, "Whoever loves me, I keep on drawing near him until I am his eye, his ear and his hand."

5. I wanted to depart for the prayer, but I was unmindful of what had happened.

6. If you (m pl) had not mistaken the way, you would not have gotten lost in the darkness.

Reading Selection: *Sūrat al-Māʾida (5):20–25*

Moses and the Israelites at the Holy Land

واذ قال موسى لقومه «اذكروا نعمة الله عليكم اذ جعل فيكم انبياء وجعلكم ملوكاً وآتاكم ما لم يؤت احداً من العالمين (٢٠)¹

يا قومى ادخلوا الارض المقدَّسة التى كتب الله لكم ولا ترتدّوا على ادباركم فتنقلبوا خاسرين» (٢١)²

قالوا «يا موسى ان فيها قوماً جبّارين وانا لن ندخلها

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¹Niʿmat- favor.
²Muqaddas- sacred; irtadda turn back.

حتى يخرجوا منها. فان يخرجوا منها فانا داخلون» (٢٢)¹

قال رجلان من الذين يخافون أنعم الله عليهما «ادخلوا عليهم الباب فاذا دخلتموه فانكم غالبون ، وعلى الله فتوكلوا ان كنتم مؤمنين» (٢٣)²

قالوا «يا موسى انا لن ندخلها ابداً ما داموا فيها فاذهب انت وربك فقاتلا. انا ههنا قاعدون» (٢٤)³

قال «ربى انى لا أملك الا نفسى واخى فافرق بيننا وبين القوم الفاسقين» قال «فانها محرّمة عليهم سنة اربعين يتيهون فى الارض. فلا تأس على القوم الفاسقين» (٢٥)⁴

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¹Jabbār- giant.
²ʾAnʿama ʿalā show favor to; ġalaba (i) vanquish; tawakkala ʿalā rely on.
³Dāma (ū) remain; qātala/yuqātilu fight; hāhunā right here; qaʿada (u) sit.
⁴Faraqa (u) distinguish; fasaqa (u/i) be dissolute; ʾarbaʿīna sanatan "for forty years"; tāha (ī) wander; ʾasiya (ā) grieve.

Lesson Thirty-Four

77 Reflexive/Medio-Passive Verbs: Form X. Characteristic of Form X is prefixed *st*-. The base pattern is ISTAFʿALA. This form is assumed to be the reflexive of an unused *SAFʿALA causative form, a few examples of which are to be met with in the Hebrew and Aramaeo-Syriac *shaphʿel* (שַׁפְעֵל) pattern, as שַׁעְבֵּד (*šaʿbed*) 'to enslave' and its reflexive/medio-passive אִשְׁתַּעְבַּד (*ištaʿbad*). Causatives in *ša*- are quite regular in Akkadian.

77.1 Form X in Arabic has three major connotations:

(1) Reflexive/medio-passive of factitive Form IV, as IV *ʾaslama* 'to turn over, submit' > X *istaslama* 'to turn oneself over, give up,' and IV *ʾaxraja* 'to make (someone / something) go / come out' > X *istaxraja* 'to get (something) out for oneself, extract.'

(2) From stative G-forms, Form X denotes thinking that a thing has the quality of the G-form, sometimes with reference to oneself, as *ḥasuna* 'to be good' > X *istaḥsana* 'to think / consider (something) good, to approve,' and *kabura* 'to be big, great' > X *istakbara* 'to consider (someone / something or oneself) great, important.'

(3) Form X quite commonly denotes seeking or asking for what is meant by the G-form, as *ʿalima* 'to know' > X *istaʿlama* 'to seek to know, inquire,' and *ṭaʿām*- 'food' > X *istaṭʿama* 'to ask for food.'

77.2 Synopsis of Form X:

PERFECT	استفعل	*istafʿala*	استفعل	*ustufʿila*
IMPERFECT	يستفعل	*yastafʿilu*	يستفعل	*yustafʿalu*
SUBJUNCTIVE	يستفعل	*yastafʿila*	يستفعل	*yustafʿala*
JUSSIVE	يستفعل	*yastafʿil*	يستفعل	*yustafʿal*
IMPERATIVE	استفعل	*istafʿil*	— —	
PARTICIPLE	مستفعل	*mustafʿil-*	مستفعل	*mustafʿal-*
VERBAL NOUN	استفعال	*istifʿāl-*		

77.3 Form X of the doubled verb. Example from √DLL:

PERFECT	استدل	*istadalla*	استدل	*ustudilla*
IMPERFECT	يستدل	*yastadillu*	يستدل	*yustadallu*
SUBJUNCTIVE	يستدل	*yastadilla*	يستدل	*yustadalla*
JUSSIVE	يستدل	*yastadilla/i*	يستدل	*yustadalla/i*
	يستدلل	*yastadlil*	يستدلل	*yustadlal*
IMPERATIVE	استدل	*istadilla/i*	— —	
	استدلل	*istadlil*		
PARTICIPLE	مستدل	*mustadill-*	مستدل	*mustadall-*
VERBAL NOUN	استدلال	*istidlāl-*		

77.4 Form X of C₁w/y verbs. The only patterns affected are the verbal noun, which becomes ISTĪʿĀL-, and the perfect passive, which is USTŪʿILA. All other forms retain the *w* or *y* as a sound consonant. Example from √YQN:

PERFECT	استيقن	*istayqana*	استوقن	*ustūqina*
IMPERFECT	يستيقن	*yastayqinu*	يستوقن	*yustayqanu*
VERBAL NOUN	استيقان	*istīqān-*		

Example from √WQF:

PERFECT	استوقف	*istawqafa*	استوقف	*ustūqifa*
IMPERFECT	يستوقف	*yastawqifu*	يستوقف	*yustawqafu*
VERBAL NOUN	استيقاف	*istīqāf-*		

77.5 Form X of weak-*lām* verbs. Example from √SQY:

PERFECT	استسقى	*istasqā*	استسقى	*ustusqiya*
IMPERFECT	يستسقى	*yastasqī*	يستسقى	*yustasqā*
SUBJUNCTIVE	يستسقى	*yastasqiya*	يستسقى	*yustasqā*

JUSSIVE	يستق *yastasqi*	يستسق *yustasqa*	
IMPERATIVE	استق *istasqi*	— —	
PARTICIPLE	مستق *mustasqin*	مستسقى *mustasqan*	
VERBAL NOUN	استسقاء *istisqā'-*		

All patterns conform to the principles given for weak-*lām* verbs in Forms VII and VIII (see §60.2).

77.6 Form X of hollow verbs. Example from √*QWM*:

PERFECT	استقام *istaqāma*	استقيم *ustuqīma*	
IMPERFECT	يستقيم *yastaqīmu*	يستقام *yustaqāmu*	
SUBJUNCTIVE	يستقيم *yastaqīma*	يستقام *yustaqāma*	
JUSSIVE	يستقم *yastaqim*	يستقم *yustaqam*	
IMPERATIVE	استقم *istaqim*	— —	
PARTICIPLE	مستقيم *mustaqīm-*	مستقام *mustaqām-*	
VERBAL NOUN	استقامة *istiqāmat-*		

See remarks on the synopsis of Form IV hollow verbs (§76.2).

77.7 A selective list of familiar roots in Form X:

استأذن	ask permission	استحبّ	prefer, consider good / better
استحسن	consider good, prefer (*'alā* over)	استخرج	extract, take out for oneself
استدلّ	ask to be shown (*'alā*) something	استسلم	turn oneself over, submit
استشهد	call upon as witness	استعلم	seek to learn / know, request information
استعمل	put to work, use, employ	استكبر	be haughty, proud, consider something (acc.) great
استقام	stand erect, be straight, true, go straight to (*'ilā*)		

Vocabulary

سقى	*saqā (I) saqy-* give water to, give to drink; IV *'asqā* = G; X *istasqā* ask for water
صدق	V *taṣaddaqa* give alms
طوع	X *istaṭā'a* have the endurance / capability for, be able / capable of
طعم	IV *'aṭ'ama* feed; X *istaṭ'ama* ask for food
عجل	*'ajila (a) 'ajal(at)-* hurry, hasten (intr.); II *'ajjala* hasten (trs.); V *ta'ajjala* = G, be ahead of, precede; X *ista'jala* be in a hurry, rush
متع	II *matta'a* enable someone (acc.) to enjoy (*bi-*) something; equip; V *tamatta'a* enjoy (*bi-*) something; X *istamta'a* enjoy, relish (*bi-*) something
نصر	*naṣara (u) naṣr-* help, assist (*'alā* against); intaṣara be victorious, triumph (*'alā* over), take revenge (*min* on); X *istanṣara* ask for assistance

NOUNS

حديد	*ḥadīd-* iron
ريح/رياح ، ارياح	*rīḥ-* pl *riyāḥ-/'aryāḥ-* wind
طعام/اطعمة	*ṭa'ām-* pl *'aṭ'imat-* food, victuals
يتيم/ايتام، يتامى	*yatīm-* pl *'aytām-/yatāmā* orphan

OTHERS

متى	*matā* when?
بعدما	*ba'da-mā* after (conj.)

Exercises

(a) Read and translate:

١ استدله على السبيل
٢ لم يستحب الاول على الآخر
٣ أقبل مسقياً
٤ يستخرجها لأنفسهن
٥ متّعوني فاستمتعت به
٦ استطعمانا فاطعمناها
٧ لم يُستعمل
٨ استحسنوا اعماله
٩ هل استعلمتموه؟
١٠ استقمنا اليهم
١١ استأذنتني فى الخروج
١٢ لا تستكبروا فى الارض

١٢ أستشهدهم عليك   ١٤ لن نستسلم للعدو

         ١٥ استنصر نصرك

(b) Read and translate:

١ «يا ابن آدم استطعمتك فلم تطعمني» قال «يا رب وكيف اطعمك وانت
رب العالمين؟» قال «اما علمت انه استطعمك عبدي فلان فلم تطعمه؟
اما علمت انك لو اطعمته لوجدت ذلك عندي؟ يا ابن آدم استسقيتك
فلم تسقني» قال «يا رب كيف اسقيك وانت رب العالمين؟» قال «استسقاك
عبدي فلان فلم تسقه. اما علمت انك لو سقيته لوجدت ذلك عندي؟»

٢ لا تتخذوا آباءكم واخوانكم اولياء إن استحبوا الكفر.

٣ اراد ربك ان يبلغ اليتامى اشدهما ويستخرجوا كنزهما.

٤ انظر كيف ضربوا لك الامثال فضلوا فلا يستطيعون سبيلاً.

٥ انما الهكم اله واحد فاستقيموا اليه واستغفروه.

٦ اذا استأذنوك للخروج فقل لن تخرجوا معي ابداً.

٧ لا تحسبن الذين قتلوا في سبيل الله امواتاً بل احياء عند ربهم يرزقون.

٨ الله ولي الذين آمنوا ـ يخرجهم من الظلمات الى النور. والذين كفروا
اولياؤهم الطاغوت[1] ـ يخرجونهم من النور الى الظلمات. اولئك اصحاب
النار هم فيها خالدون.

٩ خلق الانسان من عجل. ساريكم آياتي فلا تستعجلوني ويقولون «متى هذا
الوعد إن كنتم صادقين؟»

١٠ الذين من قبلكم كانوا اشد منكم قوةً واكثر اموالاً واولاداً فاستمتعوا
بخلاقهم[2] فاستمتعتم بخلاقكم كما استمتع الذين من قبلكم.

١١ الم تر أنهم يقولون ما لا يفعلون الا الذين آمنوا وعملوا الصالحات وذكروا
الله.

١٢ ربنا اعف عنا واغفر لنا وارحمنا انت مولانا فانصرنا على القوم الكافرين.

١٣ لما خلق الله الارض جعلت تميد فخلق الجبال والقاها عليها فاستقامت.
فعجبت الملائكة من شدة الجبال فقالت «يا رب هل من خلقك شيء اشد من
الجبال؟» قال «نعم، الحديد.» فقالت «يا رب هل من خلقك شيء اشد من

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[1]Ṭāġūt- false gods.
[2]Xalāq- lot.

الحديد؟» قال «نعم، النار.» فقالت «يا رب هل من خلقك شيء اشد من
النار؟» قال «نعم، الماء.» فقالت «يا رب هل من خلقك شيء اشد من
الماء؟» قال «نعم، الريح.» فقالت «يا رب هل من خلقك شيء اشد من
الريح؟» قال «نعم، الانسان. يتصدق بيمينه فيخفيها عن شماله» (من
احاديث انس بن مالك)[1]

(c) Translate into Arabic:

1. Ask (fem. sing.) forgiveness, for you have sinned greatly.
2. Not everyone who casts hits the mark.
3. When Adam's two sons made a sacrifice in obedience to God, it
was accepted from one of them and not from the other.
4. If they follow that which avails them not, their hearts will be
filled with the darkness of unbelief.
5. God inspired the prophet with the word of truth.
6. Are the women able to go on foot?

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[1]Māda (i) sway; 'ajiba (a) wonder, be astonished; šiddat- might.

Lesson Thirty-Five

78 Effective Verbs: Form III. Characteristic of the effective Form III is a lengthening of the vowel of C_1. The base pattern is FĀ'ALA.

78.1 Since the basic notion of Form III is the qualitative or active effect one person has upon another, the form is necessarily transitive. There are three common connotations of Form III:

(1) From stative and qualitative G-forms, Form III indicates that the subject employs that quality towards the object, as *ḥasuna* 'to be good' > III *ḥāsana* 'to treat (someone) kindly, well.'

(2) When the G-form denotes an act, the receiver of which is indicated through a preposition, Form III takes the receiver of the action as a direct object, sometimes with reciprocal overtones, as *qāma 'ilā* 'to rise up against' > III *qāwama* 'to resist, oppose'; *šarika* 'to participate' > III *šāraka* 'to enter into partnership with'; *xalafa* 'to lag behind, stay away' > III *xālafa* 'to be at variance with, differ from.'

(3) When the G-form immediately affects an object, Form III denotes an attempt to perform that act upon the object, often with the idea of competition, as *qatala* 'to kill' > III *qātala* 'to attempt to kill, fight with'; *ṣara'a* 'to throw down' > III *ṣāra'a* 'to wrestle with.'

78.2 Synopsis of Form III.

	ACTIVE		PASSIVE	
PERFECT	فاعل	*fā'ala*	فوعل	*fū'ila*
IMPERFECT	يفاعل	*yufā'ilu*	يفاعل	*yufā'alu*
SUBJUNCTIVE	يفاعل	*yufā'ila*	يفاعل	*yufā'ala*

JUSSIVE	يفاعل	*yufā'il*	يفاعل	*yufā'al*
IMPERATIVE	فاعل	*fā'il*	— —	
PARTICIPLE	مفاعل	*mufā'il-*	مفاعل	*mufā'al-*
VERBAL NOUN	مفاعلة	*(1) mufā'alat-*		
	فعال	*(2) fi'āl-*		

Example from √ŠHD:

PERFECT	شاهد	*šāhada*	شوهد	*šūhida*
IMPERFECT	يشاهد	*yušāhidu*	يشاهد	*yušāhadu*
SUBJUNCTIVE	يشاهد	*yušāhida*	يشاهد	*yušāhada*
JUSSIVE	يشاهد	*yušāhid*	يشاهد	*yušāhad*
IMPERATIVE	شاهد	*šāhid*	— —	
PARTICIPLE	مشاهد	*mušāhid-*	مشاهد	*mušāhad-*
VERBAL NOUN	مشاهدة	*(1) mušāhadat-*		
	شهاد	*(2) šihād-*		

REMARKS:

(1) The basic lengthening of the C_1 vowel characteristic of this form applies to the perfect passive as well as the active.

(2) The pronominal prefix vowel of the imperfect is *-u-*. Form III completes the set of forms that take this characteristic vowel in the imperfect: Forms II, III & IV.

(3) Form III alone of all increased forms regularly produces two verbal nouns. With some roots usage is the sole criterion as to which of the two is produced. Where both are in use, it can be said generally that MUFĀ'ALAT- retains more of the verbal sense, while FI'ĀL- tends to be slightly more nominalized, as from √QTL, *muqātalat-* 'fighting, doing battle' and *qitāl-* 'battle, combat.'

78.3 Synopsis of Form III doubled verbs. Example from √ḌRR:

PERFECT	ضارّ	*ḍārra*	ضورر	*ḍūrira*
IMPERFECT	يضارّ	*yuḍārru*	يضارّ	*yuḍārru*
SUBJUNCTIVE	يضارّ	*yuḍārra*	يضارّ	*yuḍārra*

JUSSIVE	يضارّ/ِ *yuḍārra/i*	يضارّ/ِ *yuḍārra/i*	
	يضارِر *yuḍārir*	يضارَر *yuḍārar*	
PARTICIPLE	مضارّ *muḍārr-*	مضارّ *muḍārr-*	
VERBAL NOUN	مضارّة (1) *muḍārrat-*		
	ضرار (2) *ḍirār-*		

REMARKS:

(1) This is the only verbal form in Arabic to produce regularly a long vowel followed by a doubled consonant, but only long -*ā*- followed by a doubled consonant is tolerated phonetically.

(2) The vocalic structure of the perfect passive overrides the tendency of the two like consonants to coalesce, hence *ḍurira*. In all other forms, except the second jussive, the distinction between the active and passive is obscured.

78.4 Synopsis of Form III weak-*lām* verbs. Example from √NDW:

PERFECT	نادى *nādā*	نودى *nūdiya*	
IMPERFECT	ينادى *yunādī*	ينادى *yunādā*	
SUBJUNCTIVE	ينادى *yunādiya*	ينادى *yunādā*	
JUSSIVE	يناد *yunādi*	يناد *yunāda*	
IMPERATIVE	ناد *nādi*		
PARTICIPLE	مناد *munādin*	منادًى *munādan*	
VERBAL NOUN	مناداة (1) *munādāt-*		
	نداء (2) *nidā'-*		

By this time these forms should not need explanation. Note especially that C3*w/y* → glottal stop after -*ā*- in the second noun.

79 Reciprocal Verbs: Form VI. Characteristic of the reflexive pattern of the reciprocal Form VI is the prefixed *ta*- of Form V. Form VI thus stands in relation to Form III exactly as Form V does to Form II. The basic pattern for Form VI is TAFĀ'ALA.

79.1 Form VI does not give a reflexive connotation so much as the sense of mutuality and reciprocity with regards to the signification of

Form III. Being mutual, or reciprocal, Form VI of necessity involves more than one person, and there is commonly no passive. Examples: *raḍiya* 'to be satisfied' > III *rāḍā* 'to try to please, conciliate' > VI *tarāḍā* 'to come to mutually satisfactory terms'; III *xālafa* 'to differ with' > VI *taxālafa* 'to be at odds one with another.'

A second—and fairly common—connotation of Form VI is the pretence of a quality, as *jahila* 'not to know' > VI *tajāhala* 'to feign ignorance'; *mariḍa* 'to be ill' > VI *tamāraḍa* 'to feign illness'; *nasiya* 'to forget' > VI *tanāsā* 'to pretend to forget.'

	ACTIVE		PASSIVE (rare)
PERFECT	تفاعل *tafā'ala*	تفوعل *tufū'ila*
IMPERFECT	يتفاعل *yatafā'alu*	يتفاعل *yutafā'alu*
SUBJUNCTIVE	يتفاعل *yatafā'ala*	يتفاعل *yutafā'ala*
JUSSIVE	يتفاعل *yatafā'al*	يتفاعل *yutafā'al*
IMPERATIVE	تفاعل *tafā'al*	—
PARTICIPLE	متفاعل *mutafā'il-*	متفاعل *mutafā'al-*
VERBAL NOUN	تفاعل *tafā'ul-*	

See remarks (1) and (4) for Form V (§67.1).

79.3 Synopsis of Form VI for weak-*lām* verbs. Example from √NSY:

PERFECT	تناسى *tanāsā*
IMPERFECT	يتناسى *yatanāsā*
SUBJUNCTIVE	يتناسى *yatanāsā*
JUSSIVE	يتناس *yatanāsa*
IMPERATIVE	تناس *tanāsa*
PARTICIPLE	متناس *mutanāsin*
VERBAL NOUN	تناس *tanāsin*

See remarks on Form V weak-*lām* verbs (§69.1).

79.4 A selective list of familiar roots in Forms III and VI:

FORM III		FORM VI	
آخذ	take to task (*bi-* for)		
راود	entice		
سالم	make peace	تسالم	be reconciled
شاهد	witness		
عامل	trade, do business with	تعامل	trade, do business with each other
قابل	confront, stand opposite	تقابل	be face to face, get together
قاتل	fight with		
قاوم	oppose, resist	تقاوم	resist each other
كاتب	write to	تكاتب	correspond with each other
كاثر	outnumber	تكاثر	band together
كالم	speak with		
		تلاوم	blame each other
ماثل	resemble	تماثل	resemble each other, be alike
		تمارض	pretend to be sick
مانع	put up resistance to		
		تناسى	pretend to forget
ناظر	argue, debate	تناظر	dispute with one another
		تحابّ	love one another

Vocabulary

انس 'anisa (a) / 'anusa (u) 'uns- be friendly, on intimate terms (bi-/'ilā with); perceive; II 'annasa put at ease, tame; III 'ānasa be friendly, cordial to; IV 'ānasa keep company, observe, espy; X ista'nasa be sociable, on familiar terms with

اوى 'awā (I) seek shelter, refuge; IV 'āwā take refuge ('ilā at), give shelter to

برك III bāraka bless (fī) someone/thing; VI tabāraka be blessed

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جهد III jāhada endeavor, strive; VIII ijtahada work hard, be industrious

جاع jā'a (ū) jaw'- be hungry

علو 'alā (ū) 'ulūw- be high, tall, rise ('an above); VI ta'ālā be exalted ('an over), be sublime; (VI imperative) ta'āla come on!; X ista'lā rise, tower ('alā over), be master ('alā of)

ندو III nādā call / cry out to, proclaim

نفق III nāfaqa be hypocritical, dissimulate; IV 'anfaqa spend, expend

هجر hajara (i) hajr-/hijrān- part company with, be separated from; III hājara migrate; VI tahājara desert each other, break up

NOUNS

إنس 'ins- humanity (as opposed to beasts, djinn, &c.)

بركة/بركات barakat- pl -āt- blessing

ذنب/ذنوب ðamb- pl ðunūb- sin

قبر/قبور qabr- pl qubūr- grave

OTHER

سبحان subḥāna (+ construct) "glory be to"

Exercises

(a) Read and translate:

١١ قاتلوا فى سبيل الله	٦ لم يؤانسونا	١ إنهما يتحابّان
١٢ ان الاخوين يتساءلان	٧ الجهاد الاكبر	٢ الباب المقابل
١٣ مقاومتهم الاعداء	٨ تكاثُر المجاهدين	٣ تعال
١٤ مهاجرون ومهاجرات	٩ بارك الله فيك	٤ تبارك الله
١٥ ليسالموا عدوهم	١٠ النساء لم يكالمنه	٥ اوخذنا بما عملنا
١٦ تقابلت الطائفتان		

(b) Read and translate:

١ يجاهدون فى سبيل الله ولا يخافون لومة لائم.

٢ الم تر الى الذى حاجّ ابرهيم فى ربه ان آتاه الملك اذ قال ابرهيم •ربى الذى يحيى ويميت• قال •انا احيى واميت• قال ابرهيم •فإن الله يأتى

بالشمس من المشرق فات بها من المغرب، فبُهت الذى كفر والله لا يهدى
القوم الظالمين.¹

٢ إن الذين آمنوا وهاجروا وجاهدوا باموالهم وانفسهم فى سبيل الله والذين
آووا ونصروا اولئك بعضهم اولياء بعض. والذين آمنوا ولم يهاجروا ما لكم من
ولايتهم من شىء حتى يهاجروا. وإن استنصروكم فى الدين فعليكم النصر الا
على قوم بينكم وبينهم ميثاق. والله بما تعملون بصير.²

٤ تبارك الذى بيده الملك وهو على كل شىء قدير.

٥ إذ قال موسى لاهله «إنى آنست ناراً سآتيكم منها بخبر او آتيكم بشهاب
قبس» فلما جاءها نودى أن «بورك من فى النار ومَن حولها وسبحان الله
رب العالمين. انه انا الله العزيز الحكيم»³

٦ وهذا كتاب أنزلناه مبارك فاتبعوه واتقوا لعلكم تُرحمون.

٧ وما أصابكم فبإذن الله وليَعلم المؤمنين وليَعلم الذين نافقوا وقيل لهم
«تعالوا قاتلوا فى سبيل الله او ادفعوا» قالوا «لو⁴ نعلم قتالاً لاتبعناكم»، هم
للكفر يومئذ أقرب منهم للايمان. يقولون بافواههم ما ليس فى قلوبهم والله
اعلم بما يكتمون.⁵

٨ فاقبل بعضهم على بعض يتلاومون.

٩ قال الله تبارك وتعالى «يا عبادى انى حرّمت الظلم على نفسى وجعلته بينكم
محرّماً فلا تظالموا. يا عبادى كلكم ضالٌ الا من هديته فاستهدونى أهدكم. يا
عبادى كلكم جائع الا من اطعمته فاستطعمونى أطعمكم. يا عبادى كلكم عارٍ
الا من كسوته فاستكسونى أكسكم. يا عبادى انكم تخطئون بالليل والنهار
وانا أغفر الذنوب جميعاً فاستغفرونى أغفر لكم.⁶

١٠ لا تمارضوا⁸ فتمرضوا ولا تحفروا قبوركم فتموتوا.⁷

(c) Translate into Arabic:

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¹*Ḥājja* dispute with; *mašriq-* east; *maġrib-* west; *buhita* be flabbergasted.
²*Walāyat-* friendship; *miθāq-* pact.
³*Šihāb- qabas-* borrowed flame; *ḥawla* around.
⁴*Law* followed by the imperf. ind. gives the sense of "if only."
⁵*Dafa'a (a)* repel; *yawma'iδin* "on that day"; *fam-* pl '*afwāh-* mouth; *katama (u)* conceal.
⁶'*Ariya* be naked; *kasā (ū)* clothe.
⁷*Ḥafara (i)* dig.
⁸See §67.4.

1. It is not seemly for you to rush to the spring. Ask me for water and I will give you to drink of what I have.

2. Let them enjoy their triumph over those who have oppressed the orphans of their people.

3. A proclaimer called out to the people of the city, saying, "Let the women and children take refuge at the mountain, and let the men strive until the fighting is concluded."

4. The hypocrites say that they have spent much to feed the poor, but they have spent nothing and the poor have not been provided with sustenance.

5. The messenger was sent but was killed on his way, and so he was not able to give them the good news.

Lesson Thirty-Six

80 The Adjectival Pattern of Colors and Characteristics: 'AF'ALU. Adjectives of colors and characteristics (generally physical defects) have special patterns that differ from the regular adjectival patterns encountered so far.

MASC. SING.	FEM. SING.	COMMON PL.
أفعل *'af'alu*	فعلاء *fa'lā'u*	فعل *fu'l-*

The plural of this pattern is used with *all plurals*, including inanimate things. Examples are:

'green'	أخضر *'axḍaru*	خضراء *xaḍrā'u*	خضر *xuḍr-*
'yellow'	أصفر *'aṣfaru*	صفراء *ṣafrā'u*	صفر *ṣufr-*
'mute'	أبكم *'abkamu*	بكماء *bakmā'u*	بكم *bukm-*

80.2 C₂w roots are perfectly regular in formation.

'black'	أسود *'aswadu*	سوداء *sawdā'u*	سود *sūd-*
'one-eyed'	أعور *'a'waru*	عوراء *'awrā'u*	عور *'ūr-*

80.3 The only exception in the formation of C₂y roots is the harmonization of the vowel of the plural to the y radical (*uy → i*).

'white'	أبيض *'abyaḍu*	بيضاء *bayḍā'u*	بيض *bīḍ-*

80.4 The weakness of C₂w/y roots appears as *alif maqṣūra* in the masculine singular and -y- in the feminine and plural.

'blind'	أعمى *'a'mā*	عمياء *'amyā'u*	عمى *'umy-*

80.5 In the masculine singular of doubled roots, the vowel that would have separated C₂ and C₃ is thrown back onto the first consonant. The feminine and plural patterns are unaffected.

'deaf'	أصمّ *'aṣammu*	صمّاء *ṣammā'u*	صمّ *ṣumm-*

81 Verbs of Colors and Characteristics: Form IX and Form XI. Characteristic of the verb of colors and (physical) characteristics, Form IX, is the doubling of C₃. The base pattern is IF'ALLA. There is no passive of this form.

81.1 Synopsis of Form IX. Example from √SWD:

PERFECT	افعلّ *if'alla*	اسودّ *iswadda*
IMPERFECT	يفعلّ *yaf'allu*	يسودّ *yaswaddu*
SUBJUNCTIVE	يفعلّ *yaf'alla*	يسودّ *yaswadda*
JUSSIVE	يفعللِ *yaf'alla/i*	يسودِّ *yaswadda/i*
	يفعلل *yaf'alil*	يسودد *yaswadid*
PARTICIPLE	مفعلّ *muf'all-*	مسودّ *muswadd-*
VERBAL NOUN	افعلال *if'ilāl-*	اسوداد *iswidād-*

81.2 The verbs of this form are vitually limited to roots of color and physical characteristics, as *'aswadu* 'black' > IX *iswadda* 'to become black, be blackened'; *'aṣfaru* 'yellow' > IX *iṣfarra* 'to turn yellow, become jaundiced'; *'a'waju* 'crooked' > IX *i'wajja* 'to be bent, crooked.'

81.3 Form XI (IF'ĀLLA) is characterized by lengthening the vowel before the doubled C₃ of Form IX. Form XI is quite rare and is indistinguishable from Form IX in meaning.

82 Other Verbal Forms: XII–XV. The remaining increased forms of the verb are too rare to deserve more than a passing listing. Almost all known examples of these are stative or qualitative and hence have no passive.

افعوعل	XII IF'AW'ALA
افعوّل	XIII IF'AWWALA
افعنلل	XIV IF'ANLALA
افعنلى	XV IF'ANLĀ

Vocabulary

بصر *baṣura (u) / baṣira (a) baṣar- + bi-* look, see, understand; II *baṣṣara* make see, enlighten; IV *'abṣara* see, behold; V *tabaṣṣara* reflect (*bi-/fī* on); X *istabṣara* be able to see

صبح IV *'aṣbaḥa* become (in the morning); get / wake up in the morning

فتو IV *'aftā* give / issue a (legal) opinion / counsel; X *istaftā* seek opinion / counsel from someone (acc.) (*fī* concerning)

فرق *faraqa (u) farq-* separate, part (int.), distinguish (*bayna* between / among); II *farraqa* part, separate (trs.); III *fāraqa* disengage oneself from, part with, quit; V *tafarraqa* be separated, divided, scattered; VIII *iftaraqa* = V

NOUNS AND ADJECTIVES

أبكم *'abkamu* mute, dumb

أبيض *'abyaḍu* white

أحمر *'aḥmaru* red

أخضر *'axḍaru* green

أزرق *'azraqu* blue

أسود *'aswadu* black

أصفر *'aṣfaru* yellow

أصمّ *'aṣammu* deaf

أعمى *'a'mā* blind

بصر/أبصار *baṣar-* pl *'abṣār-* vision, sight, insight

دابّة/دوابّ *dābbat-* (usually masc.) pl *dawābbu* beast, (riding) animal

فتوى pl/فتاو/فتاوى *fatwā* pl *fatāwin/fatāwā* (legal) opinion, counsel

صبح ، صباح *ṣubḥ- / ṣabāḥ-* morning, dawn, daybreak

OTHERS

اما *'ammā* as for (topicalizer, with main clause introduced by *fa-*)

بلى *balā* yes (affirmative response to a negative question, like *si* in French)

وان *wa-'in* even if

Exercises

(a) Give the Arabic:

1. red stones
2. black kings
3. a green tree
4. a blind hypocrite
5. a black book
6. yellow houses
7. a one-eyed devil
8. white queens
9. green trees
10. deaf mutes
11. a black calf
12. blue birds

(b) Read and translate:

١ استفت قلبك وإن أفتاك المفتون.

٢ لا تسمع الصمّ الدعاء إذا ولّوا مدبرين.

٣ يوم تبيضّ وجوه وتسودّ وجوه فاما الذين اسودّت وجوههم اكفرتم بعد ايمانكم؟ فذوقوا العذاب بما كنتم تكفرون. واما الذين ابيضّت وجوههم ففي رحمة الله هم فيها خالدون.

٤ الم تر ان الله أنزل من السماء ماء فتصبح الارض مخضرّة؟

٥ قل «من رب السموات والارض؟» قل «الله» أفاتخذتم من دونه اولياء لا يملكون لانفسهم نفعاً ولا ضرّاً؟ قل «هل يستوى الاعمى والبصير ام هل تستوى الظلمات والنور ام جعلوا لله شركاء خلقوا كخلقه؟» قل «الله خالق كل شيء، وهو الواحد»

٦ فلا تطع الكافرين وجاهدهم جهاداً كبيراً.

٧ يا ايها الذين آمنوا لا تدخلوا بيوتاً غير بيوتكم حتى تستأذنوا وتسلّموا على اهلها. ذلك خير لكم لعلكم تذكّرون.

٨ اذا جاءك المنافقون قالوا «نشهد انك لرسول الله» والله يعلم انك لرسوله والله يشهد ان المنافقين لكاذبون.

٩ قل لئن اجتمعت الانس والجن على ان ياتوا بمثل هذا القرآن لا ياتون بمثله.

١٠ واذ اخذ ربك من بنى آدم من ظهورهم ذريتهم وأشهدهم على انفسهم «الست بربكم؟» قالوا «بلى شهدنا» أن تقولوا يوم القيامة «انا كنا عن هذا غافلين» او تقولوا «انما اشرك آباؤنا من قبل وكنا ذرية من بعدهم أفتهلكنا

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بما فعل المبطلون؟¹

١١ ان شر الدواب عند الله الصم البكم.

(c) Translate into Arabic:

1. He almost appointed the worst of men as his successor, but a voice cried out from heaven, saying, "Your deeds will be reckoned."

2. As for those who disobey God's commands, the judge issued an opinion that they be killed.

3. At the end of this world God's promise will be fulfilled, and everything—the sun, the moon and the stars, the stones and rivers of the earth, and the birds and beasts, and humankind and the djinn—will pass away; but God will abide.

4. Solomon was blessed by God as a prophet and king, and the djinn were tamed for him in order to break the stones for God's house.

5. When they arose in the morning they beheld a green genie entering the city on a white beast.

6. The man pure of heart disengaged himself from his people in order to strive to draw near to God.

7. The hypocrites said, "Give us refuge from our enemy." But when they entered among us they laid a plot to strike the black stone so that it would be broken.

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¹*Zuhūr-* loins; *ðurriyyat-* progeny; *'an* here, "lest"; *'ahlaka* destroy; *'abṭala* talk idly.

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Lesson Thirty-Seven

83 The Pattern of the Noun of Place: MAF'AL-. The pattern for the place where an activity takes place is MAF'AL-.

83.1 G-form verbs that have -*a*- or -*u*- as the characteristic vowel of C_2 in the imperfect usually form the noun of place of the pattern MAF'AL(AT)-, the presence or absence of the feminine sign not being predictable. Verbs with -*i*- as the imperfect vowel form the noun of place on the pattern MAF'IL(AT)-. The plural of both MAF'AL(AT)- and MAF'IL(AT)- is MAFĀ'ILU.

Here follows a list of nouns of place derived from familiar roots:

مأمن	safe place	معمل	workshop
مأوى	shelter	مفرق	junction, intersection
مجرى	river-/watercourse	مقتل	mortal spot
محجر	quarry	مقام	place, position
محكمة	court	مكتب	school
مخرج	exit	مكان	place
مدخل	entrance	مملكة	kingdom
مذهب	way, route	منار	lighthouse
مسجد	mosque	منزل	halting-place, stage
مسكن	dwelling	منظر	watchtower
مسير	itinerary	مهجر	place of emigration
مطلع	point of ascent (sun, star)	موضع	position, place

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Note in this list that the third radical of C3*w/y* roots is replaced by *alif maqṣūra*. Since the *alif maqṣūra* takes the place of a radical consonant, the indefinite triptote ending is retained, i.e., they end in *-an* in the indefinite and *-ā* in the definite.

83.2 The noun of place for the increased forms is identical to the masculine-singular passive participle. Plurals are in *-āt-*. Examples of such relatively rare nouns of place are:

مجتمع/مجتمعات   meeting-place, communal gathering

مُتَّكَأ/مُتَّكَآت   cushion, couch (< *ittakaʾa* to lean, recline)

مصلى/مصلّيات   place of prayer, oratory

ملتقى/ملتقيات   meeting place, rendezvous, battlefield

84 The Pattern of the Noun of Instrumentality: MIFʿAL-. The pattern of nouns indicating implements and instruments is MIFʿAL-. The vowel between C2 and C3 may be long, giving MIFʿĀL-; the plural of MIFʿAL- is MAFĀʿILU; the plural of MIFʿĀL- is MAFĀʿĪLU. Examples of these patterns are:

مِنْكال/مآكيل   implement for eating (< *ʾakala* to eat)

مبرد/مبارد   file (< *barada* to file)

مثقال/مثاقيل   mithcal, a unit of weight (< *θaqula* to be heavy)

مجمر/مجامر   brazier (< *jamr-* embers)

مرآة/مرايا   mirror (< *raʾā* to see)

مصباح/مصابيح   lantern, light (< *ṣabuḥa* to be radiant)

مضراب/مضاريب   plectrum (< *ḍaraba* to strike)

مفتاح/مفاتيح   opener, key (< *fataḥa* to open)

85 The Patterns of Nouns of Instance (FAʿLAT-) and Manner (FIʿLAT-).

85.1 The noun of instance, i.e., the noun that indicates the action or state of the verb done once, is on the pattern FAʿLAT-. These nouns are used almost exclusively as cognate accusatives (see §92). Whereas the normal cognate accusative with the verbal noun may either strengthen or intensify the connotation of the verb or serve as a "dummy" carrier for

an adjective used adverbially, the noun of instance as cognate accusative means "once," "one time." For instance, in the construction

ضربني ضرباً شديداً   *ḍarabanī ḍarban šadīdan*   He struck me sharply.

the cognate verbal noun may be replaced by the noun of instance:

ضربني ضربةً   *ḍarabanī ḍarbatan*   He struck me once.

ضربني ضربتين   *ḍarabanī ḍarbatayni*   He struck me twice.

The noun of instance may also be modified like any cognate accusative.

ضربني ضربةً شديدةً   *ḍarabanī ḍarbatan šadīdatan*   He gave me a sharp blow.

ضربني ضربتين شديدتين   *ḍarabanī ḍarbatayni šadīdatayni*   He gave me two sharp blows.

85.2 The noun of manner, which indicates the manner in which something is done, is on the pattern FIʿLAT-, e.g.:

ضحك > ضحكة   *ḍaḥika > ḍiḥkat-*   manner of laughing

خلق > خلقة   *xalaqa > xilqat-*   disposition

مشى > مشية   *mašā > mišyat-*   manner of walking, gait

Theoretically all G-form verbs are susceptible to these two patterns; however, only a limited number of the potentially available ones are in actual use.

86 Optative and Assertory Uses of the Perfect. The verb in the perfect (negative with *lā*) is used to assert what is assumed or hoped to be a fact. This occurs in wishes, prayers, curses, &c. Such phrases commonly follow proper names.

النبي محمد صلى الله عليه وسلم   *an-nabīyu muḥam-madun ṣallā llāhu ʿalayhi wa-sallama*   The Prophet Muhammad—may God pray for him and grant him peace!

ابو بكر الصديق رضى الله عنه   *abū-bakrini ṣ-ṣiddīqu raḍiya llāhu ʿanhu*   Abu-Bakr the Righteous—may God be pleased with him.

فلان بن فلان رحمه الله	*fulānu bnu fulānin raḥimahu llāhu*	So-and-So son of So-and-So—may God have mercy upon him.
الشيخ فلان كرّم الله وجهه	*aš-šayxu fulānun karrama llāhu wajhahu*	Shaykh So-and-So—may God ennoble his countenance.
ابليس لعنه الله	*'iblīsu la'anahu llāhu*	Iblis—may God curse him!
السلطان فلان دام ملكه	*as-sulṭānu fulānun dāma mulkuhu*	Sultan So-and-So—may his kingdom endure forever!

The standard phrases *tabāraka* and *ta'ālā*, which follow the name of God, may be translated as optatives, although it should be realized that they are clearly assertory in nature.

الله تبارك وتعالى	*allāhu tabāraka wa-ta'ālā*	God—blessed and exalted is (be) He!

Vocabulary

VERBS

جزى *jazā (I) jazā'-* requite, reward, punish (*bi-/'alā* for); III *jāzā* = G

حفظ *ḥafiẓa (a) ḥifẓ-* preserve, protect, memorize; III *ḥāfaẓa* watch out (*'alā* for), be mindful (*'alā* of); VIII *iḥtafaẓa + bi-* guard, maintain; X *istaḥfaẓa* commit something (acc.) to the charge of (acc.)

سرق *saraqa (i) sariqat-* steal, rob; VII *insaraqa* be / get stolen; VIII *istaraqa* filch, pilfer

فسد *fasada (u) fasād-* rot, decay, be wicked, vain; IV *'afsada* spoil, corrupt, act wickedly

نكر *nakira (a)* not to know / recognize, deny, disown; IV *'ankara* refuse to acknowledge, disavow, disclaim

وكل *wakala (i) wakl-/wukūl-* entrust (*'ilā* to); II *wakkala* authorize, put in charge (*bi-* of); V *tawakkala 'alā* rely on, depend upon, put one's confidence in; VIII *ittakala* = V

حوط IV *'aḥāṭa* surround (*bi-/-hu*) someone (*bi-/-hu* with); VIII *iḥtāṭa* be careful, on one's guard

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NOUNS

بضاعة/بضائع *biḍā'at-* pl *badā'i'u* wares, merchandise

شهاب/شهب *šihāb-* pl *šuhub-* flame, shooting star

مثقال/مثاقيل *miθqāl-* pl *maθāqīlu* small weight

معروف *ma'rūf-* act of favor / kindness, good deed (opposite of *munkar-*)

مرجع/مراجع *marji'-* pl *marāji'u* refuge, recourse, retreat

منكر *munkar-* abomination, objectionable act

IDIOM

استرق السمع *istaraqa s-sam'a* "he eavesdropped"

Exercises

(a) Read and translate:

١ يا ابن آدم أقم الصلاة وأمر بالمعروف وآنه عن المنكر واصبر على ما أصابك.

٢ إن المتقين في مقام أمين في جنات وعيون لا يذوقون فيها الموت الا الموتة الأولى - وقاهم عذاب الجحيم[1].

٣ يا بُنيَّ إنها إن تكُ[2] مثقال حبة من خردل فتكن في صخرة او في السموات او في الأرض يأت بها الله. إن الله خبير[3].

٤ ولتكن منكم امة يدعون الى الخير ويأمرون بالمعروف وينهون عن المنكر واولئك هم المفلحون[4] ولا تكونوا كالذين تفرقوا واختلفوا من بعد ما جاءهم البينات واولئك لهم عذاب عظيم.

٥ وقالوا "اذا ضللنا في الأرض أئنا لفي خلق جديد؟ بل هم بلقاء ربهم كافرون. قل "يتوفاكم ملك الموت الذى وُكّل بكم ثم الى ربكم تُرجَعون".

٦ ولقد جعلنا في السماء بروجاً[5] زيّنّاها للناظرين وحفظناها من كل شيطان الا من استرق السمع فاتبعه شهاب مبين.

٧ قالت [ملكة سبأ] "يا ايها الملأ إني ألقي اليَّ كتابٌ كريم - انه من سليمان وانه

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[1]*Jaḥīm-* hell.
[2]*Taku,* apocopated form of *takun.*
[3]*Ḥabbat-* seed; *xardal-* mustard; *ṣaxrat-* rock.
[4]*'Aflaḥa* be successful.
[5]*Burj-* pl *burūj-* constellation; *zayyana* decorate, embellish.

بِاسم الله الرحمن الرحيم اﻻّ تعلوا عليّ واتوني مسلمين» قالت «يا ايها الملا
افتوني في امري ، وما كنت قاطعةً امراً حتى تشهدوني» قالوا «نحن اولو قوة
والامر اليك فانظري ماذا تامرين» قالت «إن الملوك اذا دخلوا قرية افسدوها
وجعلوا اعزّة اهلها اذلّة ، وكذلك يفعلون، واني مرسلة اليهم بهديّة فناظرة بما
يرجع المرسلون»[1]

٨ من اجل ذلك كتبنا على بني اسرائيل انه من قتل نفساً بغير نفس او فساد
في الارض فكأنما قتل الناس جميعاً ، ومن احياها فكأنما احيا الناس جميعاً.
ولقد جاءتهم رسلنا بالبينات ثم ان كثيراً منهم بعد ذلك في الارض
لمسرفون[2].

٩ الهكم اله واحد فالذين لا يؤمنون بالآخرة قلوبهم مُنكرة وهم مستكبرون.

(b) Translate into Arabic:

1. He put his brothers, whom he loved, in charge of all the kingdom.

2. When the evil-doers subjugated the village, some of the people submitted, others turned and fled, and others fought until they were slain.

3. The meaning of the prophet's words is to command the good and forbid the abomination.

4. The beasts can see and touch and taste; but man, to the exclusion of all beasts, has reason.

5. The friends of God who recite the beautiful verses of the Koran are rewarded with paradise, beneath which flow rivers eternally.

6. Go to the village of your fathers and hand over this legal opinion. If the inhabitants of the village refuge to acknowledge my rule over them, punish them severely for their disobedience.

7. I and my partners sought a legal opinion from the learned men of the religion.

8. Only the purified may touch this book.

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[1] *Qaṭaʿa ʿamran* make a final decision; *ʿazīz* pl *ʾaʿizzat* powerful; *ðalīl* pl *ʾaðillat* base; *hadīyat* pl *hadāyā* gift.

[2] *ʾAsrafa* squander.

Lesson Thirty-Eight

87 Quadriliteral and Reduplicative Verbs. There are many roots that are composed of four consonants instead of the normal three. These fall into two categories: they are either (1) of four different radicals, FAʿLALA, or (2) of two radical consonants reduplicated, FALFALA.

The majority of quadriliterals appear to be extensions in some fashion of existing triliteral roots, as *daḥraja* 'to roll (trs.)' from *daraja* 'to roll up.' Others are clearly denominative, as *tarjama* 'to translate' from *tarjumat-* 'translation.'

Reduplicative verbs are almost all onomatopoeic in nature, as *waswasa* 'to whisper,' *xašxaša* 'to rustle,' and *qaʿqaʿa* 'to clank, clatter.'

The base form of the quadriliterals and reduplicatives conforms to Form II of the triliteral in vocalic patterning and participial formation. An example is *tarjama* 'to translate.'

	ACTIVE		PASSIVE	
PERFECT	ترجم	*tarjama*	ترجم	*turjima*
IMPERFECT	يترجم	*yutarjimu*	يترجم	*yutarjamu*
IMPERATIVE	ترجم	*tarjim*	—	—
PARTICIPLE	مترجم	*mutarjim-*	مترجم	*mutarjam-*

The verbal noun of G-form quadriliterals, though not predictable, tends to one of the patterns FAʿLALAT- (as here, *tarjamat-*) or FIʿLĀL-.

87.1 Form II of the quadriliteral, TAFA'LALA, corresponds in both form and meaning to Form V of the triliteral, as *tadaḥraja* 'to roll along (int.)' and *tašayṭana* 'to act like a devil' (< *šayṭān-* 'devil').

PERFECT	تدحرج	*tadaḥraja*	تشیطن	*tašayṭana*
IMPERFECT	يتدحرج	*yatadaḥraju*	يتشیطن	*yatašayṭanu*
PARTICIPLE	متدحرج	*mutadaḥrij-*	متشیطن	*mutašayṭin-*
VERBAL NOUN	تدحرج	*tadaḥruj-*	تشیطن	*tašayṭun-*

87.2 Form III of the quadriliteral—quite rare—corresponds formally to Form VII of the triliteral. The *-n-* is infixed between C₂ and C₃, however, rather than prefixed to the radical, IF'ANLALA. An example is √SLṬḤ *islanṭaḥa* 'to be broad, to be laid down flat.'

87.3 Form IV of the quadriliteral corresponds formally to Form IX of the triliteral. The pattern is IF'ALALLA. Examples are *iṭma'anna* 'to be calm, assured,' *iqša'arra* 'to be horrified,' and *išma'azza* 'to be disgusted.'

PERFECT	اطمأنّ	*iṭma'anna*	اقشعرّ	*iqša'arra*
IMPERFECT	يطمئنّ	*yaṭma'innu*	يقشعرّ	*yaqša'irru*
PARTICIPLE	مطمئنّ	*muṭma'inn-*	مقشعرّ	*muqša'irr-*
VERBAL NOUN	اطمئنان	*iṭmi'nān-*	اقشعرار	*iqši'rār-*

88 Impersonal Passives. Verbs such as *ġaḍiba 'alā* 'to be angry with' and *raġiba fī* 'to be desirous of'—or almost any intransitive verb that takes a semantic object through a preposition—may form an impersonal passive construction. In the passive, the verb (or participle) is impersonal in the third-person masculine singular, and the semantic object of the active voice remains the prepositional complement in the passive.

غضبت عليهم	*ġaḍibtu 'alayhim* (act.)	I got angry with them.
غُضب عليهم	*ġuḍiba 'alayhim* (pass.)	They suffered wrath.
المغضوب عليهم	*al-maġḍūbu 'alayhim* (pass. part.)	those who are the object of (someone's) wrath

سجدوا للاصنام	*sajadū lil-'aṣnāmi* (act.)	They bowed down to the idols.
سُجد للاصنام	*sujida lil-'aṣnāmi* (pass.)	The idols were bowed down to.
الاصنام المسجود لها	*al-'aṣnāmu l-masjūd lahā* (pass. part.)	the idols that were bowed down to
رغبوا فيها	*raġibū fīhā* (act.)	They desired her.
رُغب فيها	*ruġiba fīhā* (pass.)	She was desired.
المرغوب فيها	*al-marġūbu fīhā* (pass. part.)	the one (fem.) who is desired
أشار الى المرأة	*'ašāra 'ilā l-mar'ati* (act.)	He pointed to the woman.
أشير الى المرأة	*'ušīra 'ilā l-mar'ati* (pass.)	The woman was pointed to.
المرأة المشار اليها	*al-mar'atu l-mušāru 'ilayhā* (pass. part.)	the woman who is / was pointed to

Whereas verbs that are wholly intransitive (like *ġaḍiba* 'to get angry') or complete transitives in and of themselves (like *'ašāra* 'to make an indication') form impersonal passives only, transitive verbs like *ba'aθa* and quasi-transitives like *'atā bi-* form both personal and impersonal passives. In the personal passive the direct object (or, in the case of quasi-transitives like *'atā* that take an accusative of motion, the accusative) of the active becomes the subject of the passive, and the prepositional complement remains as in the active.

بعثوك الىّ	*ba'aθūka 'ilayya*	They sent you to me.
بعثت الىّ	*bu'iθta 'ilayya*	You were sent to me.
أتيتنى بالكتاب	*'ataytanī bil-kitābi*	You brought me the book.
أتيت بالكتاب	*'utītu bil-kitābi*	I was brought the book.

In the impersonal passive the verb is 3rd-person masculine singular, and the complement of the preposition remains as in the active.

بعث الىّ	*bu'iθa 'ilayya*	I was sent to (for).

أتى بالكتاب *'utiya bil-kitābi*   The book was
                                   brought.

89 The *Mâ...Min* Clause. The use of the indefinite relative pronoun *mâ* 'that which' followed by the partitive-*min* construction will be frequently encountered. Although the construction is not difficult, it differs enough from the English mode of expression sometimes to cause problems in translation. Example:

ما تنفقوا من خير   *wa-mā tunfiqū min*   Whatever good you
فلانفسكم   *xayrin fa-li-*   spend, it is for
                     'anfusikum   yourselves.

The example would be literally translated, "what you spend of good...." By and large, the most successful method of dealing with the *mâ...min* construction is to translate what follows *min* first and then what follows *mâ* as an English relative clause.[1]

ما يفتح الله للناس من   *mā yaftaḥi llāhu lin-*   No one can withhold
رحمة فلا ممسك لها   *nāsi min raḥmatin*   the mercy God
                         fa-lā mumsika lahā   opens to people.
غفر له ما تقدم من ذنبه   *ğafara lahu mā*   He forgave him his
وما تأخر   *taqaddama min*   sins past and future.
                         ðambihi wa-mā
                         ta'axxara

Vocabulary

VERBS

رد   *radda (u) radd-* send / bring / take back, ward off, return; reply ('*alā* to); V *taraddada* be reflected, recur; waver, be uncertain, hesitate; VIII *irtadda* go back, revert, apostatize ('*an* from); X *istaradda* reclaim, get back

حزن   *ḥazina (a) ḥuzn-* be sad, grieved

طمأن   IV *iṭma'anna/yaṭma'innu* be tranquil, at peace, assured

عوذ   *'āða (ū) ma'āð-* seek protection (*bi-* with) (*min* from); II *'awwaða* place someone (acc.) under the protection (*bi-* of) (*min* against); X *ista'āða* = G

غاب   *ğāba (ī) ğayb-/ğiyāb-* be absent, vanish

قر   *qarra (a/i) qarr-* be cool; *qarrat 'aynuhu* he was glad, delighted (*bi-/fī* in)

هلك   *halaka (i) halāk-* perish, die; IV *'ahlaka* destroy, cause to perish; X *istahlaka* exhaust oneself

وذر   √WÐR (no perfect) *yaðaru* leave; (+ jussive) let, allow

يئس/ياس *ya'isa (a) ya's-* despair, give up hope (*min* of); IV *'ay'asa* deprive of hope; X *istay'asa* = G

NOUNS

حزن/احزان *ḥuzn-* pl *'aḥzān-* sorrow, grief

صدقة/صدقات *ṣadaqat-* pl *-āt-* alms, charity

غيب/غيوب *ğayb-* pl *ğuyūb-* that which is invisible, the transcendental / supernatural (realm)

قرة العين *qurratu l-'ayni* joy, delight

OTHER

لا...ولا   *lā...wa-lā* neither...nor (in such constructions *lā* functions as an ordinary negative, affecting no case)

Exercises

(a) Read and translate:

١ يا ايتها النفس المطمئنة ارجعى الى ربك راضية مرضية فادخلى فى عبادى وادخلى جنتى.

٢ الا ان اولياء الله لا خوفٌ عليهم ولا هم يحزنون؟ الذين آمنوا وكانوا يتقون لهم البشرى فى الحياة الدنيا وفى الآخرة.

٣ ولا يزالون يقاتلونكم حتى يردّوكم عن دينكم إن استطاعوا، ومن يرتدد منكم عن دينه فيمت وهو كافر.

٤ أنفقوا من ما رزقناكم من قبل أن يأتى أحدكم الموت فيقول •رب لولا

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[1]For a *mâ...min* clause with *mahmâ*, see p. 190, §73.2, last example.

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أُخَرَّتِني¹ الى اجل قريب فأصَّدَّق وأكن من الصالحين• ولن يؤخّر الله نفساً اذا جاء اجلها والله خبير بما تعملون.

٥ قل ان الموت الذى تفرّون منه فانه ملاقيكم ثم تُردّون الى عالم الغيب والشهادة فينبّئكم بما كنتم تعملون.

٦ تلك آيات الكتاب وقرآن مبين ربما يودّ الذين كفروا لو كانوا مسلمين. ذرهم يأكلوا ويتمتعوا فسوف يعلمون وما أهلكنا من قرية الا ولها كتاب معلوم.

٧ فاذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم². انه ليس له سطان على الذين آمنوا وعلى ربهم يتوكلون.

٨ عذابي أصيب به من أشاء ورحمتي وسعت كل شيء فساكتبها للذين يتّقون ويؤتون الزكاة والذين هم بآياتنا يؤمنون.

٩ اوحينا الى ام موسى أن «أرضعيه فاذا خفت عليه فالقيه فى اليمّ ولا تخافى ولا تحزني. إنا رادّوه اليك وجاعلوه من المرسلين». فرددناه الى امّه كى تقرّ عينها ولا تحزن ولتعلم أن وعد الله حق ولكن اكثر الناس لا يعلمون. ولما بلغ أشدّه واستوى آتيناه حكماً وعلماً وكذلك نجزى المحسنين.³

١٠ إنا أنزلنا التوراة فيها هدى ونور يحكم بها النبيون الذين أسلموا للذين هادوا والربانيّون والأحبار بما استُحفظوا من كتاب الله وكانوا عليه شهداء ومن لم يحكم بما أنزل الله فأولئك الكافرون.

(b) Translate into Arabic:

1. When a man's appointed time has come, he gives up hope of life and is made to perish; but they sorrow not over him, for he will be sent forth at the day of resurrection.

2. Iblis disobeyed God's command to bow down to Adam, and so God punished him, and he was cast from heaven into the darkness.

3. We have been surrounded and are not able to go back, so let us seek refuge with those who will watch out for us.

4. All Muslims memorize verses from the Koran and recite them while they pray.

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¹*Law-lā* here introduces a question of rebuke, "Why did you not...?" In a conditional-type sentence with a following jussive, as here, it is best translated as an affirmative modal, "If you would only..."; '*axxara* reprieve, postpone.

²*Rajīm-* stoned, accursed.

³'*Arda'a* suckle; *yamm-* sea.

5. O you (m s) who pray, turn your face toward Mecca.

6. You (m pl) who have been put in charge of these orphans, when they have reached maturity give them their due.

7. The poor woman had despaired of life when a pious man passed by her dwelling and gave her alms.

بلغ اربعين سنةً *balağa 'arba'īna sanatan* — he attained (the age of) forty years

تسعة وتسعون اسماً *tis'atun wa-tis'ūna sman* — ninety-nine names

Occasionally other cases and the plural number will be found after the numbers from 11 through 99.

90.2 'Hundred' is *mi'at-* (note irregular spelling). The hundreds are quite regularly formed as follows:

100	مائة	*mi'at-*	500	خمسمائة *xamsu-mi'atin*
200	مائتان	*mi'atāni* (nom.)	600	ستمائة *sittu-mi'atin*
	مائتين	*mi'atayni* (obl.)	700	سبعمائة *sab'u-mi'atin*
300	ثلاثمائة	*θalāθu-mi'atin*	800	ثمانمائة *θamāni-mi'atin*
400	اربعمائة	*'arba'u-mi'atin*	900	تسعمائة *tis'u-mi'atin*

The hundreds are normally followed in construct by the *genitive singular* of the thing counted.

مائة سنة *mi'ata sanatin* — for a hundred years

قبل مائتي سنةٍ *qabla mi'atay sanatin* — two hundred years ago

The hundreds are also occasionally followed by the *accusative plural* as an accusative of respect.

90.3 'Thousand' is *'alf-* (pl. *'ālāf-* and *'ulūf-*). It is counted like any regular masculine noun and is followed by the thing counted in the *genitive singular* in construct or with the partitive-*min* construction.

الف سنة *'alfu sanatin* — a thousand years

ثلاثة آلاف من الملائكة *θalāθatu 'ālāfin mina l-malā'ikati* — three thousand (of the) angels

90.4 Synopsis of the case and number governance of numbers.

NUMBER	COUNTED NOUN	CONCORD
1	*wāḥid(at)-* follows the singular as a regular attributive adjective	

Lesson Thirty-Nine

90 Higher Numbers. The tens of numbers above 19 are formed as masculine plurals of the units—except for 20, which is formed from the root of 10.

20	عشرون	*'išrūna*	60	ستون *sittūna*
30	ثلاثون	*θalāθūna*	70	سبعون *sab'ūna*
40	اربعون	*'arba'ūna*	80	ثمانون *θamānūna*
50	خمسون	*xamsūna*	90	تسعون *tis'ūna*

As sound masuline plurals, these numbers take genitive and accusative endings in *-īna*.

Compound numbers are formed from the declined units followed by *wa-* and the tens:

احد وعشرون *'aḥadun wa-'išrūna* — twenty-one (masc. nom.)

اثنان وعشرون *iθnāni wa-'išrūna* — twenty-two (masc. nom.)

ثلاثة وعشرون *θalāθatun wa-'išrūna* — twenty-three, &c.

Note that the 'one' in 'twenty-one' &c. is *'aḥad-* (fem. *'iḥdā*), as in 'eleven' (see §63).

90.1 From 11 through 99, things counted are normally in the *accusative singular* following the number.

ثلاثون يوماً *θalāθūna yawman* — thirty days

2	iθn(at)āni/-ayni follows the dual as a regular attributive adjective	
3–10	genitive plural	chiastic concord applies
11–99	accusative singular	chiastic concord applies to units 3–9 in teens; 'ten' in teens takes normal concord; tens from 20 on unaffected
100–999	gen. sing. in construct; occasionally acc. pl.	chiastic concord applied to units 3–9 only
1000+	gen. sing. in construct; or *min* + plural	chiastic concord applies to units 3–9 only

90.5 Mixed numbers are generally read in the following order: thousands, hundreds, units, tens. *The last element read determines the number and case of the thing counted.*

اربعة آلاف وخمسمائة وستة فراسخ	'arba'atu 'ālāfin wa-xamsu-mi'atin wa-sittatu farāsixa	4506 leagues
الفان وسبعة عشر فرسخأ	'alfāni wa-sab'ata-'ašara farsaxan	2017 leagues
الف وماثتا فرسخ	'alfun wa-mi'atā farsaxin	1200 leagues

91 Numerals and the *Abjad* System. The numerals in common use in Arabic for the last millennium or so, the immediate source of our own "Arabic" numerals, were borrowed by Islamic civilization from the Indian subcontinent.

١	1	٣	3	٥	5	٧	7	٩	9
٢	2	٤	4	٦	6	٨	8	١٠	10

Compound numbers are written from left to right, exactly as our own numbers.

Except for mathematical calculation, the "Indian" numerals were not commonly used for numbering; instead, the *abjad* system, common to

Semitic languages, was used. In this system each letter of the alphabet stands for a number, the order of which preserves the ancient Semitic alphabetical order that was discarded by the Arabic philologians in favor of the order by shape common today.

ا	1	ك	20	ش	300
ب	2	ل	30	ت	400
ج	3	م	40	ث	500
د	4	ن	50	خ	600
ه	5	س	60	ذ	700
و	6	ع	70	ض	800
ز	7	ف	80	غ	900
ح	8	ص	90	ظ	1000
ط	9	ق	100		
ى	10	ر	200		

These numbers are indicated in the manuscript tradition by a *madda* or line placed over the numerical letters, e.g. شــة = 365.

Vocabulary

VERBS

توب tāba (ū) tawbat- turn away ('an from), renounce, relent, repent ('ilā towards)

شور IV 'ašāra + 'ilā make a sign, indicate

صوم ṣāma (ū) ṣiyām-/ṣawm- fast

عد 'adda (u) 'add- count, number

غلب ğalaba (i) ğalabat- subdue, vanquish

نكح nakaḥa (i) nikāḥ- marry

وضع VI tawāḍa'a be humble

NOUNS AND ADJECTIVES

الف/آلاف ، الوف 'alf- pl 'ālāf-/'ulūf- thousand

سنة/سنون ، سنوات sanat- pl sinūna / sanawāt- year

شهر/شهور ، اشهر šahr- pl šuhūr-/'ašhur- month

عام/أعوام ‘ām- pl ’a‘wām- year

عدة ‘iddat- number

مائة/مئات mi’at- pl mi’āt- hundred

متتابع mutatābi‘- consecutive

مرة/مرات ، مرار marrat- pl -āt-/mirār- time, instance

مسكين/مساكين miskīn- pl masākīnu poor, unfortunate

Exercises

(a) Read and translate

١ افترقت اليهود على احدى وسبعين فرقة وتفرقت النصارى على اثنتين وسبعين فرقة وستفترق امتى على ثلاث وسبعين ملة كلها فى النار الا واحدة. (حديث نبوى)

٢ يا ايها النبى حرّض[1] المؤمنين على القتال - ان يكن منكم عشرون صابرون يغلبوا مائتين. وان يكن منكم مائة يغلبوا الفاً. وان يكن منكم الف يغلبوا الفين باذن الله والله مع الصابرين.

٣ استغفر لهم او لا تستغفر لهم - ان تستغفر لهم سبعين مرة فلن يغفر الله لهم. ذلك بأنهم كفروا بالله ورسوله والله لا يهدى القوم الفاسقين.

٤ فمن لم يستطع ذلك فصيام شهرين متتابعين فمن لم يستطع فإطعام ستين مسكيناً.

٥ الزانية والزانى فاجلدوا كل واحد منهما مائة جلدة ولا تأخذكم بهما رأفة فى دين الله إن كنتم تؤمنون بالله واليوم الآخر وليشهد عذابهما طائفة من المؤمنين. الزانى لا ينكح الا زانية او مشركة والزانية لا ينكحها الا زان او مشرك وحُرّم ذلك على المؤمنين. والذين يرمون المحصنات ثم لم يأتوا بأربعة شهداء فاجلدوهم ثمانين جلدة ولا تقبلوا لهم شهادة ابداً واولئك هم الفاسقون الا الذين تابوا من بعد ذلك وأصلحوا فإن الله غفور رحيم.[2]

٦ ان الله خلق الارواح قبل الاجسام[3] بالفى سنة.

٧ ان الله ينظر فى كل يوم وليلة ثلثمائة وستين نظرة الى قلب المؤمن.

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[1]Ḥarraḍa encourage.

[2]Jalada (i) flog; jaldat- lash; ra’fat- pity; ramā hence means "cast aspersions, accuse"; muḥsanat- chaste woman; ’aṣlaḥa reform.

[3]Jism- pl ’ajsām- body.

٨ خُيِّرتُ بين ان اكون نبياً مَلكاً او اكون نبياً عبداً فأشار الىّ جبريل (عليه السلام) ان "تواضع" فقلت "بل اكون نبياً عبداً - أشبع يوماً وأجوع يوماً".[1]

٩ ان عدة الشهور عند الله اثنا عشر شهراً فى كتاب الله يوم خلق السموات والارض.

١٠ وما كان لمؤمن ان يقتل مؤمناً الا خطأً ومن قتل مؤمناً خطأً فتحرير رقبة مؤمنة ودية مسلمة الى اهله الا ان يصدّقوا فإن كان من قوم عدو لكم وهو مؤمن فتحرير رقبة مؤمنة وان كان من قوم بينكم وبينهم ميثاق فدية مسلمة الى اهله وتحرير رقبة مؤمنة فمن لم يجد فصيام شهرين متتابعين توبة من الله وكان الله عليماً حكيماً.[2]

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[1]Xayyara give a choice; šabi‘a be satiated, full.

[2]Ḥarrara manumit, set free; raqabat- slave; diyat- bloodmoney; tatāba‘a be consecutive.

92.2 The ordinals from '1st' through '10th' may be (1) the first member of a construct phrase followed by a plural, as

هو رابع الرجال	*huwa rābiʿu r-rijāli*	He is the fourth of the men.
هي خامستهن	*hiya xāmisatuhunna*	She is the fifth of them.

or (2) a regular attributive adjective following the modified noun.

الجزء السابع	*al-juzʾu s-sābiʿu*	the seventh section
في جزءين الرابع والخامس	*fi l-juzʾayni r-rābiʿi wal-xāmisi*	in the fourth and fifth sections

92.3 From '11th' on, the ordinals must follow the nouns they modify as attributive adjectives. From '11th' through '19th,' the ordinals are indeclinable. From '20th' on, the units are fully declinable and the tens are identical to the cardinal tens.

الجزء الرابع عشر	*al-juzʾu r-rābiʿa ʿašara*	the 14th section
في الليلة التاسعة عشرة	*fi l-laylati t-tāsiʿata ʿašrata*	on the 19th night
الجزء الحادي والعشرون	*al-juzʾu l-ḥādī wal-ʿišrūna*	the 21st section
في الجزء التاسع والعشرين	*fi l-juzʾi t-tāsiʿi wal-ʿišrīna*	in the 29th section

93 Fractions. From 'a third' through 'a tenth,' the fractions are formed on the pattern FUʿUL- (exclusively in Koranic Arabic) or FUʿL- (more common in post-Koranic). The plural of both is on the pattern ʾAFʿĀL-. As in most languages, 'half' is a suppletion form and has nothing to do with the number 'two.'

1/2	نصف	*nisf-*	3/4	ثلاثة ارباع	*θalāθatu ʾarbāʿin*
1/3	ثلث	*θul(u)θ-*	5/6	خمسة اسداس	*xamsatu ʾasdāsin*
2/3	ثلثان	*θul(u)θāni*	7/10	سبعة اعشار	*sabʿatu ʾaʿšarin*

ربع الارض المسكون	*rubʿu l-ʾarḍi l-maskūnu*	the inhabited quarter of the earth

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Lesson Forty

92 Ordinal Numbers. The ordinal numbers are formed from the radicals of the cardinal numbers on the active-participial pattern FĀʿIL-, which is in every respect a regular adjectival pattern. The chiastic concord of the cardinals does not apply to the ordinals. The only irregularly formed ordinals are *ʾawwal-* 'first' (fem. *ʾūlā*), a suppletion form that does not derive from the number 'one,' and *sādis-* 'sixth,' which reflects the original radicals of 'six,' which have fallen together as *-tt-* in the cardinal number.

1st	الأول	*al-ʾawwalu* (m)	5th	الخامس	*al-xāmisu*
	الأولى	*al-ʾūlā* (f)	6th	السادس	*as-sādisu*
2nd	الثاني	*aθ-θānī* (m)	7th	السابع	*as-sābiʿu*
	الثانية	*aθ-θāniyatu* (f)	8th	الثامن	*aθ-θāminu*
3rd	الثالث	*aθ-θāliθu*	9th	التاسع	*at-tāsiʿu*
4th	الرابع	*ar-rābiʿu*	10th	العاشر	*al-ʿāširu*

92.1 From '11th' through '19th,' the ordinals are indeclinable in *-a*. Both parts of the number agree in gender with the noun described.

MODIFYING MASCULINE NOUNS		MODIFYING FEMININE NOUNS	
الحادي عشر	*al-ḥādiya ʿašara*	الحادية عشرة	*al-ḥādiyata ʿašrata*
الثاني عشر	*aθ-θāniya ʿašara*	الثانية عشرة	*aθ-θāniyata ʿašrata*
الثالث عشر	*aθ-θāliθa ʿašara*	الثالثة عشرة	*aθ-θāliθata ʿašrata*
الرابع عشر	*ar-rābiʿa ʿašara*	الرابعة عشرة	*ar-rābiʿata ʿašrata*

and so on.

في ثلثى الجزء   *fī θul(u)θayi l-juz'i*   in two thirds of the section

Above 'a tenth,' fractions must be expressed periphrastically.

وزعموا ان جرم القمر
جزء من تسعة وثلاثين
جزءاً وربع جزء من جرم
الارض

*wa-za amū 'anna
jirma l-qamari
juz'un min tis'atin
wa-θalāθīna juz'an
wa-rub'i juz'in min
jirmi l-'arḍi*

And they have asserted that the mass of the moon is one part of 39$\frac{1}{4}$ parts of the earth's mass (i.e., $\frac{1}{39.25}$ of the earth's mass).

94 Distributives. The distributive numbers from 'three by three' up to 'ten by ten' are formed on the diptote pattern FU'ĀLU. 'Two by two' is an exceptional form, *maθnā*.

فدخلوا مثنى وثلاث
ورباع

*fa-daxalū maθnā wa-
θulāθa wa-rubā'a*

And they entered two by two, three by three, and four by four.

95 The Islamic Calendar. The Hegira Era begins with the migration *(hijrat-)* of the Prophet Muhammad from Mecca to Medina in A.D. 622. The Islamic year is based on the old Arabian succession of twelve lunar months, which are:

محرم	*muḥarram-*	رجب	*rajab-*
صفر	*ṣafar-*	شعبان	*ša'bānu*
ربيع الاول	*rabī'u l-'awwalu*	رمضان	*ramaḍānu*
ربيع الثاني	*rabī'u θ-θānī*	شوال	*šawwālu*
جمادى الاولى	*jumāda l-'ūlā*	ذو القعدة	*ðu l-qa'dati*
جمادى الآخرة	*jumāda l-'āxiratu*	ذو الحجة	*ðu l-ḥijjati*

Since the year is lunar, it bears no readily discernable relation to the solar year and falls 11$\frac{1}{4}$ days short of the solar year annually. The formulae for conversion are:

$$A.D. = (A.H. \times 0.970225) + 621.54$$

$$A.H. = (A.D. - 621.54) \div 0.970225$$

For the Syro-Mesopotamian months and the days of the week, see Appendix H.

Vocabulary

VERBS

حج   *ḥajja (u) ḥajj-* make the pilgrimage to Mecca

دفع   *dafa'a (a) daf'-* push away, repel

زيد   *zāda (ī) ziyādat-* be more *('alā* than), increase (int.); II *zayyada* increase (trs.); VIII *izdāda* grow, multiply

طاب   *ṭāba (ī) ṭībat-* be good, pleasant

وصى   II *waṣṣā* & IV *'awṣā* charge *(bi-* with), recommend; bequeath *(bi-)* something *(li-* to)

وقع   *waqa'a (a) wuqū'-* befall, occur, fall down

NOUNS

انثى   *'unθā* female

جزء/اجزاء   *juz'-* pl *'ajzā'-* part, section

ذكر   *ðakar-* male

طيب   *ṭayyib-* good, pleasant, agreeable; *ṭīb-* perfume, pleasant aroma

نصف   *niṣf-* half

وصية/وصايا   *waṣīyat-* pl *waṣāyā* bequest, legacy; directive, commandment

Exercises

(a) Read and translate:

١ لقد كفر الذين قالوا ان الله ثالث ثلاثة.

٢ قال النبي حُبِّبَ الىَّ من دنياكم ثلاث - الطيب والنساء وجُعلت قرة عينى في الصلاة.

٣ وإن خفتم الا تقسطوا فى اليتامى فانكحوا ما طاب لكم من النساء مثنى وثلاث ورباع [1].

٤ يستعجلونك بالعذاب ولن يخلف الله وعده وإن يوماً عند ربكم كالف

---

[1] *'Aqsaṭa fī* be equitable to.

سنة مما تعدّون.

٥ سأل سائل بعذاب واقع للكافرين - ليس له دافع من الله ذى المعارج -
تعرج الملائكة والروح اليه فى يوم كان مقداره خمسين الف سنة فاصبر
صبراً جميلاً إنهم يرونه بعيداً ونراه قريباً- يوم تكون السماء كالمهل وتكون
الجبال كالعهن.[1]

٦ يوصيكم الله فى اولادكم - للذكر مثل حظ الانثيين. فإن كنّ نساء فوق
اثنتين فلهم ثلثا ما ترك. وإن كانت واحدة فلها النصف. ولأبويه لكل واحد
منهما السدس مما ترك إن كان له ولد. فإن لم يكن له ولد وورثه ابواه فلأمه
الثلث. فإن كان له اخوة فلأمه السدس من بعد وصية يوصي بها ودين.[2]

٧ ولكم نصف ما ترك ازواجكم إن لم يكن لهن ولد. فإن كان لهن ولد فلكم
الربع مما تركن من بعد وصية يوصين بها او دين. ولهن الربع مما تركتم إن لم
يكن لكم ولد. فإن كان لكم ولد فلهن الثمن مما تركتم من بعد وصية
توصون بها او دين. وإن كان رجل يورث كلالة او امرأة وله اخ او اخت
فلكل واحد منهما السدس. فإن كانوا اكثر من ذلك فهم شركاء فى الثلث
من بعد وصية يوصى بها ودين غير مضارّ - وصية من الله والله عليم حكيم.[3]

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[1]Ma'raj-/ma'āriju height; 'araja (u) ascend; muhl- molten metal; 'ihn- tufts of wool.

[2]Ḥaẓẓ- portion; dayn- debt.

[3]Kalālat- distant heir.

Supplementary Readings from the *Hadith* Literature

(Glossed words marked with asterisks)

I. The First Three Sent to Hell

عن• ابى هريرة (رضى الله عنه) عن النبى (صلى الله عليه وسلم)
قال ان الله تبارك وتعالى اذا كان يوم القيامة ينزل الى العباد
ليقضى بينهم وكل امة جاثية• فاول من يدعونه رجل جمع• القرآن
ورجل قُتل فى سبيل الله ورجل كثير المال. فيقول الله للقارئ «الم
اعلّمك ما انزلتُ على رسولى؟» قال «بلى يا رب» قال «فماذا عملت
فيما• علمت؟» قال «كنت اقوم به آناء• الليل وآناء النهار» فيقول
الله له «كذبت» وتقول له الملائكة «كذبت» ويقول الله «بل اردت ان
يقال ان فلاناً قارئ فقد قيل ذاك••»

فيؤتى بصاحب المال فيقول الله له «الم اوسّع عليك حتى لم ادعك
تحتاج• الى احد؟» قال «بلى يا رب» قال «فما عملت فيما آتيتك؟»
قال «كنت اصل الرحم• واتصدق» فيقول الله له «كذبت» وتقول له
الملائكة «كذبت» ويقول الله تعالى «بل اردت ان يقال فلان جواد• » ،
فقد قيل ذاك»

'an in a *hadith* indicates a transmitter
jaθā (ū) bend the knee
jama'a (a) l-qur'āna memorize the Koran
fīmā = fī mā with regards to that which
'ānā'a throughout

ðāka variant of ðālika
wada'a (a) let (+ imperf. ind.)
iḥtāja 'ilā be in need of
waṣala (i) r-raḥima maintain family ties
jawād- generous

ويوتى بالذى قُتل فى سبيل الله فيقول الله له «فيماذا قُتلت؟»
فيقول «أُمرتُ بالجهاد فى سبيلك فقاتلت حتى قُتلتُ» فيقول الله
تعالى له «كذبت» وتقول له الملائكة «كذبت» ويقول الله «بل اردت ان
يقال فلان جرىء» فقد قيل ذاك»

ثم ضرب رسول الله صلى الله عليه وسلم على ركبتى فقال «يا ابا
هريرة اولئك الثلاثة اول خلق الله تُسَعَّر» بهم النار يوم القيامة.»

jihād- holy war
jari'- bold, courageous
rukbat- knee

tasa''ara (issa''ara, see §67.3) bi- be kindled with

II. Intercession on Judgment Day

عن أنّس (رضى الله عنه) عن النبى (صلى الله عليه وسلم) قال:
يجتمع المؤمنون يوم القيامة فيقولون «لـو استشفعنا الى ربنا»
فيأتون آدم فيقولون «انت ابو الناس، خلقك الله بيده واسجد لك
ملائكته وعلّمك اسماء كل شىء فاشفع» لنا عند ربك حتى يريحنا»
من مكاننا هذا» فيقول «لست هناكم»» ويذكر ذنب فيستحيى»
فيقول «ائتوا نوحاً فانه اول رسول بعثه الله الى اهل الارض» فيأتونه
فيقول «لست هناكم» ائتوا موسى عبدالله كلّمه الله واعطاه التوراة»
فيأتونه فيقول «لست هناكم» ويذكر قتل النفس بغير نفسٍ»
فيستحيى من ربه فيقول «ائتوا عيسى عبد الله ورسوله وكلمة الله
وروحه» فيأتونه فيقول «لست هناكم» ائتوا محمداً صلى الله عليه وسلم

ijtama'a be gathered
law (optative) "if only we could"
istašfa'a 'ilā seek intercession with
šafa'a (a) intercede
'arāḥa relieve
lastu hunākum "I'm not in a position to help you" (for the *-kum* ending on *hunāka* "there," see p. 110, note 3)

istaḥyā be ashamed
xalīl- friend (*Xalīlu llāhi* is Abraham's epithet)
qatlu n-nafsi bi-ġayri nafsin "to take a life other than in compensation for another" (for the circumstances of Moses' murder of an Egyptian, see Kor. 28:15–19)

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عبداً غفر الله له ما تقدم من ذنبه وما تاخر» فيأتونني» فانطلق
حتى استأذن على ربى فاذا رايت ربى فيؤذن. ثم يقال «ارفع» رأسك وسل»، تُعطَه. وقل،
يُسمَع. واشفع، تُشفَّع» فارفع رأسى فاحمَده» بتحميد يعلّمنيه ثم
اشفع فيحدّ» لى حداً فادخلهم الجنة. ثم أعود اليه فاذا رايت ربى
مثله ثم اشفع فيحدّ لى حداً فادخلهم الجنة. ثم أعود الثالثة ثم أعود
الرابعة فاقول «ما بقى» فى النار الا من حبسه» القرآن ووجب» عليه
الخلود .».

mā taqaddama min ḏambihi wa-mā ta'axxara "his sins past and future" (see §89)
ya'tūnanī the Prophet is speaking here
waqa'a (a) fall down
wada'a (a) allow
rafa'a (a) raise
sal (alternative imperative of *sa'ala*).

The three constructions that follow are conditionals in which the protasis is imperative.
ḥamida (a) praise; *ḥammada* extol
ḥadda (u) ḥadd- limit
baqiya (ā) remain
ḥabasa (i) confine, keep back
wajaba (i) 'alā be incumbent upon

III. The Prophet's Ascension to Heaven

حدثنا شيبان بن فرّوخ. حدثنا حمّاد بن سلَمة. حدثنا ثابت
البُنانى عن أنّس بن مالك عن رسول الله صلى الله عليه وسلم قال:
أتيت بالبراق» وهو دابة ابيض طويل» فوق الحمار» ودون
البغل» يضع حافره عند منتهى طرفه». قال فركبته» حتى أتيت

burāq- Buraq, the mythical animal on which the Prophet ascended into heaven; it is often depicted as a winged horse with head of a human female
ṭawil- tall
ḥimār- donkey

baġl- mule
ḥāfir- hoof
yaḍa'u ḥāfirahu 'inda muntahā ṭarfihi "which in one step could go as far as it could see"
rakiba (a) ride, mount

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بيت المقدس•. قال فربطته• بالحلقة• التي يربط بها الانبياء. قال
ثم دخلت المسجد فصلّيت فيه ركعتين••. ثم خرجت فجاءني جبريل
عليه السلام بإناء• من خمر• واناء من لبن• فاخترت اللبن فقال
جبريل "اخترت الفطرة••"

ثم عرج بنا الى السماء الاولى فاستفتح• جبريل فقيل له "من
انت؟• قال "جبريل" قيل "ومن معك؟" قال "محمد" قيل "وقد بُعث
اليه؟• قال "قد بعث اليه" فُتح• لنا فاذا انا بآدم فرحّب• بى ودعا
لى بخير.

ثم عرج بنا الى السماء الثانية فاستفتح جبريل عليه السلام فقيل
"من انت؟• قال "جبريل" قيل "ومن معك؟" قال "محمد" قيل "وقد
بعث اليه؟• قال "قد بعث اليه" فتح لنا فاذا انا بابنى الخالة• عيسى
ابن مريم ويحيى• بن زكرياء صلوات الله عليهما فرحّبا ودعوا لى
بخير.

ثم عرج بى الى السماء الثالثة فاستفتح جبريل عليه السلام فقيل
"من انت؟• قال "جبريل" قيل "ومن معك؟" قال "محمد" قيل "وقد
بعث اليه؟• قال "قد بعث اليه" فتح لنا فاذا انا بيوسف اذا هو قد
أعطى شطر الحسن• فرحّب ودعا لى بخير.

ثم عرج بى الى السماء الرابعة فاستفتح جبريل عليه السلام فقيل
"من هذا؟• قال "جبريل" قيل "ومن معك؟" قال "محمد" قيل "وقد
بعث اليه؟• قال "قد بعث اليه" فتح لنا فاذا انا بادريس فرحّب

ودعا لى بخير. قال الله عزّ وجلّ• وَرَفَعْناهُ مَكاناً عَلِيًّا (سورة مريم
آية ٥٧).

ثم عرج بى الى السماء الخامسة فاستفتح جبريل. قيل "من
انت؟• قال "جبريل" قيل "ومن معك؟" قال "محمد" قيل "وقد بعث
اليه؟• قال "قد بعث اليه" فتح لنا فاذا انا بهرون فرحب ودعا لى
بخير.

ثم عرج بى الى السماء السادسة فاستفتح جبريل عليه السلام قيل
"من هذا؟• قال "جبريل" قيل "ومن معك؟" قال "محمد" قيل "وقد
بعث اليه؟" قال "قد بعث اليه" فتح لنا فاذا انا بموسى فرحب ودعا
لى بخير.

ثم عرج بى الى السماء السابعة فاستفتح جبريل فقيل "من هذا؟
قال "جبريل" قيل "ومن معك؟" قال "محمد" قيل "وقد بعث اليه؟"
قال "قد بعث اليه" فتح لنا فاذا انا بابرهيم مسنداً ظهره• الى
البيت المعمور• واذا هو يدخله كل يوم سبعون الف ملك لا يعودون
اليه.

ثم ذهب بى الى السدرة المنتهى• واذا ورقها كآذان الفيلة• واذا
ثمرها كالقلال•. قال فلما غشيها• من امر الله ما غشى تغيّرت•
فما احد من خلق الله يستطيع أن ينعتها• من حسنها. فاوحى الله
الىّ ما أوحى. ففرض• علىّ خمسين صلاة فى كل يوم وليلة.

فنزلت الى موسى فقال "ما فرض ربك على امّتك؟• قلت "خمسين
صلاة" قال "ارجع الى ربك فاساله التخفيف• فان امتك لا يطيقون•

---

baytu l-maqdisi Jerusalem
rabaṭa (i) tie
ḥalqat- (hitching) ring
rak'at- kneeling
'inā'- vessel
xamr- wine
laban- milk
fiṭrat- innate disposition (to Islam)
'araja (u) ascend
istaftaḥa ask for something to be

opened, request admittance
fataḥa (a) open
raḥḥaba bi- welcome
xālat- maternal aunt (according to legend, John's mother Elizabeth was Mary's aunt; John and Jesus were thus maternal cousins)
Yaḥyā John
šaṭru l-ḥusn half of (all) beauty

'azza wa-jalla mighty and glorious is he
'asnada lean
ẓahr- back
al-baytu l-ma'mūru the prototype of the Ka'ba in heaven
as-sidratu l-muntahā the heavenly lote-tree
fīlat- elephant

θamar- fruit
qullat- pl *qilāl-* jug
ġašiya (a) cover
taġayyara change (int.)
na'ata (a) describe
faraḍa (i) ordain, assign
xaffafa lighten, reduce
'aṭāqa bear, endure

ذلك فإني قد بلوت• بني اسرئيل وخبرتهم• قال فرجعت الى ربي
فقلت •يا رب خفّف على امتي• فحط• عني خمساً فرجعت الى
موسى فقلت •حط عني خمساً• قال •ان امتك لا يطيقون ذلك فارجع
الى ربك فاساله التخفيف•

قال فلم أزل أرجع بين ربي تبارك وتعالى وبين موسى عليه السلام
حتى قال •يا محمد إنهن خمس صلوات كل يوم وليلة. لكل صلاة
عشر فذلك خمسون صلاة. ومن همّ• بحسنة فلم يعملها كتبت له
حسنة، فان عملها كتبت له عشراً. ومن همّ• بسيئة فلم يعملها لم
يكتب شيئاً فإن عملها كتبت سيئةً واحدة•

قال فنزلت حتى انتهيت• الى موسى فاخبرته فقال •ارجع الى ربك
فاساله التخفيف• فقال رسول الله •فقلت قد رجعت الى ربي حتى
استحييت• منه•

balā (ū) put to the test
ḥaṭṭa (u) decrease, reduce
hamma (u) bi- intend

intahā 'ilā reach
istaḥyā be ashamed

Appendix A

BROKEN PLURAL TYPES

Classed by Singular (See Locator Index, p. 263)

1. Singular FAʻL-

   1a. plural 'AFʻĀL-

نهر/انهار	قول/اقوال	رب/ارباب	انف/آناف
يوم/ايّام	قوم/اقوام	زوج/ازواج	حي/احياء
موت/اموات	شيء/اشياءُ		خير/اخيار

   1b. plural FUʻŪL-

نجم/نجوم	عين/عيون	شمس/شموس	امر/امور
نفس/نفوس	غيب/غيوب	شهر/شهور	انف/انوف
وجه/وجوه	قلب/قلوب	شيخ/شيوخ	بيت/بيوت
كنز/كنوز	عقل/عقول	حق/حقوق	

   1c. plural FIʻĀL-

مرة/مرار	عبد/عباد

   1d. plural 'AFʻUL-

نهر/انهر	نجم/انجم	شهر/اشهر
يد/ايدٍ	نفس/انفس	عين/اعين

   1e. plural FAWĀʻILU امر/اوامر

2. **Singular FAʻAL- (FAʻIL-/FAʻUL-/FUʻUL-; FĀL- for C₂w)**

   2a. plural 'AFʻĀL- ('Ā'ĀL- for C₁')

اذن/آذان	اجل/آجال
باب/ابواب	احد/آحاد

بصر/ابصار صنم/اصنام قمر/اقمار نبأ/انباء
حجر/احجار عام/اعوام مال/اموال هوى/اهواء
خبر/اخبار عدد/اعداد مثل/امثال ورق/اوراق
ذكر/اذكار عقب/اعقاب مرض/امراض ولد/اولاد
شجر/اشجار عمل/اعمال مطر/امطار

2b. plural FI‘ĀL-

جبل/جبال رجل/رجال ماء/مياه

2c. plural FU‘ŪL-

ملك/ملوك

3. Singular FU‘L-/FI‘L-/FA‘L-

3a. plural FU‘AL-/FI‘AL-

امة/امم قصة/قصص
فرقة/فرق قرية/قرى قرة/قرى ملة/ملل

3b. plural ’AF‘ĀL-

جسم/اجسام حكم/احكام دين/اديان قبل/اقبال
جزء/اجزاء حين/احيان روح/ارواح مثل/امثال
حزن/احزان دبر/ادبار سن/اسنان نور/انوار

3b. plural FU‘ŪL-

برج/بروج علم/علوم

4. Singular FĀ‘IL- (FĀ‘AL-)

4a. plural FU‘‘ĀL-

حاكم/حكام كافر/كفار

4b. plural FAWĀ‘ILU

آخر/اواخر طائفة/طوائف
دابة/دواب عالم/عوالم فاكهة/فواكه آدم/اوادم

4c. plural ’AF‘ĀL-

صاحب/اصحاب

4d. plural FU‘ĀT-

داع/دعاة قاض/قضاة

5. Singular FA‘IL-

5a. plural FI‘ĀL-

صغير/صغار قليل/قلال كثير/كبار
عظيم/عظام كبير/كبار كريم/كرام

5b. plural FU‘ALĀ’U

برى/براء شهيد/شهداء غريب/غرباء كريم/كرماء
شريك/شركاء عليم/علماء فقير/فقراء وكيل/وكلاء

5c. plural FU‘UL-

جديد/جدد سبيل/سبل مدينة/مدن

5d. plural ’AF‘ILĀ’U (’AFILLĀ’U for doubled roots)

برى/ابرياء عزيز/اعزاء قوى/اقوياء
تقى/اتقياء نبى/انبياء غنى/اغنياء
شديد/اشداء ولى/اولياء قليل/اقلاء

5e. plural FA‘Ā’ILU (for singular FA‘ILAT-)

حديقة/حدائق خليقة/خلائق صغيرة/صغائر عظيمة/عظائم مدينة/مدائن

5f. plural FA‘LĀ

قتيل/قتلى مريض/مرضى ميّت/موتى

5g. plural FA‘ĀLĀ

خطيئة/خطايا وصية/وصايا يتيم/يتامى

5h. plural ’AF‘ĀL-

يتيم/ايتام يمين/ايمان

5i. plural ’AFĀ‘ILU-

حديث/احاديث

5j. plural ’AFILLAT-

ذليل/اذلة عزيز/اعزة

6. Singular FI‘ĀL-/FA‘ĀL-/FU‘ĀL-

6a. plural ’AF‘ILAT-

اله/آلهة سؤال/اسئلة
دعاء/ادعية طعام/اطعمة عذاب/اعذبة
سلاح/اسلحة مكان/امكنة متاع/امتعة

6b. plural FA‘Ā’ILU

بضاعة/بضائع

6c. plural FU‘UL-

كتاب/كتب

6d. plural ’AFĀ‘ILU

مكان/اماكن

7. Singular FA‘ŪL-

7a. plural ’AF‘ĀL-

عدو/اعداء

7b. plural FU‘UL-

رسول/رسل

8. Singular 'AF'ALU (m), FA'LĀ'U (f), pl FU'L- for colors/defects

ابكم/بكم احمر/حمر اسود/سود اعمى/عمى

ابيض/بيض اخضر/خضر اصم/صم

9. Singular 'AF'ALU (m), FU'LĀ (f) for all elatives

9a. masc. plural 'AFĀ'ILU and/or 'AF'ALŪNA

آخَر/آخرون

اكبر/اكابر اكبرون

9b. fem. plural FU'AL- and/or FU'LAYĀT-

اخرى/اخريات

كبرى/كبر كبريات

10. Anomalous noun types

10a. apparently biliteral in singular, C_3 obscured in plural 'AF'Ā'-

اسم/اسماء اب/آباء ابن/ابناء

10b. apparently biliteral in singular, FI'LAT- in plural اخ/اخوة

10c. plural FI'LĀN- اخ/اخوان نار/نيران

10d. anomalous feminine plurals in -ĀT-

اخت/اخوات ام/امهات بنت/بنات

10e. anomalous plurals in 'AFĀ'IN / FA'ĀLIN

ارض/اراضي اهل/اهالي يد/اياد ٍ

اسم/اسامي ليلة/ليالي

10f. C_3 obscured in singular, plural FA'AWĀT- زكاة/زكوات

صلاة/صلوات سنة/سنوات

Quadriliteral Types

11. Plural FA'ĀLILU / MAFĀ'ILU, for all quadriliteral singulars with *short* vowel between C_3 and C_4.

اصبع/اصابع كوكب/كواكب فتوى/فتاوٍ مولى/موالٍ

ملك (ملاك)/ملائكة ، ملائكة

12. Plural FA'ĀLĪLU / MAFĀ'ĪLU, for all quadriliteral singulars with *long* vowel between C_3 and C_4.

سلطان/سلاطين مسكين/مساكين قربان/قرابين

شيطان/شياطين

Locator Index for Broken-Plural Types

I. Triptote Types

II. Diptote Types

III. Indeclinable Types

Appendix B

The Inflection of Weak-*lām*, Hollow and Geminate Verbs

		Weak-*lām* I	Weak-*lām* II	Weak-*lām* III	Hollow	Geminate
Perfect						
Singular	3 m	رَمَى	لَقِيَ	دَعَا	قَالَ	دَلَّ
	f	رَمَتْ	لَقِيَتْ	دَعَتْ	قَالَتْ	دَلَّتْ
	2 m	رَمَيْتَ	لَقِيتَ	دَعَوْتَ	قُلْتَ	دَلَلْتَ
	f	رَمَيْتِ	لَقِيتِ	دَعَوْتِ	قُلْتِ	دَلَلْتِ
	1 c	رَمَيْتُ	لَقِيتُ	دَعَوْتُ	قُلْتُ	دَلَلْتُ
Dual	3 m	رَمَيَا	لَقِيَا	دَعَوَا	قَالَا	دَلَّا
	f	رَمَتَا	لَقِيَتَا	دَعَتَا	قَالَتَا	دَلَّتَا
	2 c	رَمَيْتُمَا	لَقِيتُمَا	دَعَوْتُمَا	قُلْتُمَا	دَلَلْتُمَا
Plural	3 m	رَمَوْا	لَقُوا	دَعَوْا	قَالُوا	دَلُّوا
	f	رَمَيْنَ	لَقِينَ	دَعَوْنَ	قُلْنَ	دَلَلْنَ
	2 m	رَمَيْتُمْ	لَقِيتُمْ	دَعَوْتُمْ	قُلْتُمْ	دَلَلْتُمْ
	f	رَمَيْتُنَّ	لَقِيتُنَّ	دَعَوْتُنَّ	قُلْتُنَّ	دَلَلْتُنَّ
	1 c	رَمَيْنَا	لَقِينَا	دَعَوْنَا	قُلْنَا	دَلَلْنَا
Imperfect Indicative						
Singular	3 m	يَرْمِي	يَلْقَى	يَدْعُو	يَقُولُ	يَدُلُّ
	f	تَرْمِي	تَلْقَى	تَدْعُو	تَقُولُ	تَدُلُّ
	2 m	تَرْمِي	تَلْقَى	تَدْعُو	تَقُولُ	تَدُلُّ
	f	تَرْمِينَ	تَلْقَيْنَ	تَدْعِينَ	تَقُولِينَ	تَدُلِّينَ
	1 c	أَرْمِي	أَلْقَى	أَدْعُو	أَقُولُ	أَدُلُّ
Dual	3 m	يَرْمِيَانِ	يَلْقَيَانِ	يَدْعُوَانِ	يَقُولَانِ	يَدُلَّانِ
	f	تَرْمِيَانِ	تَلْقَيَانِ	تَدْعُوَانِ	تَقُولَانِ	تَدُلَّانِ
	2 c	تَرْمِيَانِ	تَلْقَيَانِ	تَدْعُوَانِ	تَقُولَانِ	تَدُلَّانِ
Plural	3 m	يَرْمُونَ	يَلْقَوْنَ	يَدْعُونَ	يَقُولُونَ	يَدُلُّونَ
	f	يَرْمِينَ	يَلْقَيْنَ	يَدْعُونَ	يَقُلْنَ	يَدْلُلْنَ
	2 m	تَرْمُونَ	تَلْقَوْنَ	تَدْعُونَ	تَقُولُونَ	تَدُلُّونَ
	f	تَرْمِينَ	تَلْقَيْنَ	تَدْعُونَ	تَقُلْنَ	تَدْلُلْنَ
	1 c	نَرْمِي	نَلْقَى	نَدْعُو	نَقُولُ	نَدُلُّ
Subjunctive						
Singular	3 m	يَرْمِيَ	يَلْقَى	يَدْعُوَ	يَقُولَ	يَدُلَّ
	f	تَرْمِيَ	تَلْقَى	تَدْعُوَ	تَقُولَ	تَدُلَّ
	2 m	تَرْمِيَ	تَلْقَى	تَدْعُوَ	تَقُولَ	تَدُلَّ
	f	تَرْمِي	تَلْقَيْ	تَدْعِي	تَقُولِي	تَدُلِّي
	1 c	أَرْمِيَ	أَلْقَى	أَدْعُوَ	أَقُولَ	أَدُلَّ
Dual	3 m	يَرْمِيَا	يَلْقَيَا	يَدْعُوَا	يَقُولَا	يَدُلَّا
	f	تَرْمِيَا	تَلْقَيَا	تَدْعُوَا	تَقُولَا	تَدُلَّا
	2 c	تَرْمِيَا	تَلْقَيَا	تَدْعُوَا	تَقُولَا	
Plural	3 m	يَرْمُوا	يَلْقَوْا	يَدْعُوا	يَقُولُوا	يَدُلُّوا
	f	يَرْمِينَ	يَلْقَيْنَ	يَدْعُونَ	يَقُلْنَ	يَدْلُلْنَ
	2 m	تَرْمُوا	تَلْقَوْا	تَدْعُوا	تَقُولُوا	تَدُلُّوا
	f	تَرْمِينَ	تَلْقَيْنَ	تَدْعُونَ	تَقُلْنَ	تَدْلُلْنَ
	1 c	نَرْمِيَ	نَلْقَى	نَدْعُوَ	نَقُولَ	نَدُلَّ
Jussive						
Singular	3 m	يَرْمِ	يَلْقَ	يَدْعُ	يَقُلْ	يَدُلَّ/يَدْلُلْ
	f	تَرْمِ	تَلْقَ	تَدْعُ	تَقُلْ	تَدُلَّ/تَدْلُلْ
	2 m	تَرْمِ	تَلْقَ	تَدْعُ	تَقُلْ	تَدُلَّ/تَدْلُلْ
	f	تَرْمِي	تَلْقَيْ	تَدْعِي	تَقُولِي	تَدُلِّي
	1 c	أَرْمِ	أَلْقَ	أَدْعُ	أَقُلْ	أَدُلَّ/أَدْلُلْ
Dual	3 m	يَرْمِيَا	يَلْقَيَا	يَدْعُوَا	يَقُولَا	يَدُلَّا
	f	تَرْمِيَا	تَلْقَيَا	تَدْعُوَا	تَقُولَا	تَدُلَّا

2 c		تَرْمِيَا	تَلْقَيَا	تَدْعُوَا	تَقُولاَ	تَدَلاَّ
Plural 3 m		يَرْمُوا	يَلْقَوْا	يَدْعُوا	يَقُولُوا	يَدَلُّوا
f		يَرْمِينَ	يَلْقَيْنَ	يَدْعُونَ	يَقُلْنَ	يَدْلَلْنَ
2 m		تَرْمُوا	تَلْقَوْا	تَدْعُوا	تَقُولُوا	تَدَلُّوا
f		تَرْمِينَ	تَلْقَيْنَ	تَدْعُونَ	تَقُلْنَ	تَدْلَلْنَ
1 c		نَرْمِ	نَلْقَ	نَدْعُ	نَقُلْ	نَدَلَّ/نَدْلُلْ

Imperative

Singular	m	اِرْمِ	اِلْقَ	اُدْعُ	قُلْ	دُلَّ/اُدْلُلْ
	f	اِرْمِي	اِلْقَيْ	اُدْعِي	قُولِي	دُلِّي
Dual		اِرْمِيَا	اِلْقَيَا	اُدْعُوَا	قُولاَ	دُلاَّ
Plural	m	اِرْمُوا	اِلْقَوْا	اُدْعُوا	قُولُوا	دُلُّوا
	f	اِرْمِينَ	اِلْقَيْنَ	اُدْعُونَ	قُلْنَ	اُدْلُلْنَ

Passive

Perfect	رُمِيَ	لُقِيَ	دُعِيَ	قِيلَ	دُلَّ (دُلِلْتَ)
Imperfect	يُرْمَى	يُلْقَى	يُدْعَى	يُقَالُ	يُدَلُّ

Active Participles

Singular masc.	رَامٍ	لاَقٍ	دَاعٍ	قَائِلٌ	دَالٌّ
Singular fem.	رَامِيَةٌ	لاَقِيَةٌ	دَاعِيَةٌ	قَائِلَةٌ	دَالَّةٌ
Dual masc.	رَامِيَانِ	لاَقِيَانِ	دَاعِيَانِ	قَائِلاَنِ	دَالاَّنِ
Dual fem.	رَامِيَتَانِ	لاَقِيَتَانِ	دَاعِيَتَانِ	قَائِلَتَانِ	دَالَّتَانِ
Plural masc.	رَامُونَ	لاَقُونَ	دَاعُونَ	قَائِلُونَ	دَالُّونَ
Plural fem.	رَامِيَاتٌ	لاَقِيَاتٌ	دَاعِيَاتٌ	قَائِلاَتٌ	دَالاَّتٌ

Passive Participles

masc. sing.	مَرْمِيٌّ	مَلْقِيٌّ	مَدْعُوٌّ	مَقُولٌ	مَدْلُولٌ
fem. sing.	مَرْمِيَّةٌ	مَلْقِيَّةٌ	مَدْعُوَّةٌ	مَقُولَةٌ	مَدْلُولَةٌ

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masc. dual	مَرْمِيَّانِ	مَلْقِيَّانِ	مَدْعُوَّانِ	مَقُولاَنِ	مَدْلُولاَنِ
fem. dual	مَرْمِيَّتَانِ	مَلْقِيَّتَانِ	مَدْعُوَّتَانِ	مَقُولَتَانِ	مَدْلُولَتَانِ
masc. pl.	مَرْمِيُّونَ	مَلْقِيُّونَ	مَدْعُوُّونَ	مَقُولُونَ	مَدْلُولُونَ
fem. pl.	مَرْمِيَّاتٌ	مَلْقِيَّاتٌ	مَدْعُوَّاتٌ	مَقُولاَتٌ	مَدْلُولاَتٌ

Appendix C: Synopses of the Increased Forms

ROOT TYPE

1. Sound Triliteral

	FORM II	FORM III	FORM IV	FORM V	FORM VI	FORM VII	FORM VIII	FORM IX	FORM X
perf. act.	فَعَّلَ	فاعَلَ	أَفْعَلَ	تَفَعَّلَ	تَفاعَلَ	اِنْفَعَلَ	اِفْتَعَلَ	اِفْعَلَّ	اِسْتَفْعَلَ
perf. pass.	فُعِّلَ	فوعِلَ	أُفْعِلَ	تُفُعِّلَ	تُفوعِلَ	—	اُفْتُعِلَ	—	اُسْتُفْعِلَ
impf. act.	يُفَعِّلُ	يُفاعِلُ	يُفْعِلُ	يَتَفَعَّلُ	يَتَفاعَلُ	يَنْفَعِلُ	يَفْتَعِلُ	يَفْعَلُّ	يَسْتَفْعِلُ
impf. pass.	يُفَعَّلُ	يُفاعَلُ	يُفْعَلُ	يُتَفَعَّلُ	يُتَفاعَلُ	—	يُفْتَعَلُ	—	يُسْتَفْعَلُ
subj. act.	يُفَعِّلَ	يُفاعِلَ	يُفْعِلَ	يَتَفَعَّلَ	يَتَفاعَلَ	يَنْفَعِلَ	يَفْتَعِلَ	يَفْعَلَّ	يَسْتَفْعِلَ
juss. act.	يُفَعِّلْ	يُفاعِلْ	يُفْعِلْ	يَتَفَعَّلْ	يَتَفاعَلْ	يَنْفَعِلْ	يَفْتَعِلْ	يَفْعَلَّ، يَفْعَلِلْ	يَسْتَفْعِلْ
impt.	فَعِّلْ	فاعِلْ	أَفْعِلْ	تَفَعَّلْ	تَفاعَلْ	اِنْفَعِلْ	اِفْتَعِلْ	اِفْعَلَّ، اِفْعَلِلْ	اِسْتَفْعِلْ
act. part.	مُفَعِّل	مُفاعِل	مُفْعِل	مُتَفَعِّل	مُتَفاعِل	مُنْفَعِل	مُفْتَعِل	مُفْعَلّ	مُسْتَفْعِل
pass. part.	مُفَعَّل	مُفاعَل	مُفْعَل	مُتَفَعَّل	مُتَفاعَل	—	مُفْتَعَل	—	مُسْتَفْعَل
noun	تَفْعيل	مُفاعَلة، فِعال	إفْعال	تَفَعُّل	تَفاعُل	اِنْفِعال	اِفْتِعال	اِفْعِلال	اِسْتِفْعال

2. Initial hamza

	FORM II	FORM III	FORM IV	FORM V	FORM VI	FORM VII	FORM VIII	FORM IX	FORM X
perf. act.	أَثَّرَ	آثَرَ	آثَرَ	تَأَثَّرَ	تَآثَرَ	—	اِتَّخَذَ	—	اِسْتَأْثَرَ
impf. act.	يُؤَثِّرُ	يُؤاثِرُ	يُؤْثِرُ	يَتَأَثَّرُ	يَتَآثَرُ	—	يَتَّخِذُ	—	يَسْتَأْثِرُ
impt.	أَثِّرْ	آثِرْ	آثِرْ	تَأَثَّرْ	تَآثَرْ	—	اِتَّخِذْ	—	اِسْتَأْثِرْ
act. part.	مُؤَثِّر	مُؤاثِر	مُؤْثِر	مُتَأَثِّر	مُتَآثِر	—	مُتَّخِذ	—	مُسْتَأْثِر
noun	تَأْثير	مُؤاثَرة	إيثار	تَأَثُّر	تَآثُر	—	اِتِّخاذ	—	اِسْتِئْثار

3. Initial wāw (C₁w)

	FORM II	FORM III	FORM IV	FORM V	FORM VI	FORM VII	FORM VIII	FORM IX	FORM X
perf. act.	وَقَّتَ	واقَتَ	أَوْقَتَ	تَوَقَّتَ	تَواقَتَ	—	اِتَّقَى	—	اِسْتَوْقَتَ
impf. act.	يُوَقِّتُ	يُواقِتُ	يوقِتُ	يَتَوَقَّتُ	يَتَواقَتُ	—	يَتَّقي	—	يَسْتَوْقِتُ

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Left column (continued paradigm):

- impf.
- act. part.
- noun

4. Medial *wāw* (C₂w)

- perf. act.
- impf. act.
- juss. act.
- impf.
- act. part.
- pass. part.
- noun

5. Medial *yā'* (C₂y)

- perf. act.
- perf. pass.
- impf. act.
- impf. pass.
- juss. act.
- act. part.
- pass. part.
- noun

6. Final Weakness (C₃w/y)

- perf. act.

impf. act.

subj. act.

juss. act.

impt.

act. part.

pass. part.

noun

7. Geminate roots

perf. act.

impf. act.

juss. act.

	Quad. IV	Quad. III	Quad. II	Quad. I

impt.

act. part.

pass. part.

noun

8. Quadriliteral roots

perf. act.

impf. act.

act. part.

noun (unpredictable)

Appendix D

KORANIC ORTHOGRAPHY

The orthography of Arabic presented in this book is normalized Arabic orthography as established over a millennium ago. The standard orthography of the Koran, however, differs slightly from normalized writing since it antedates the philological normalization. Basically the differences lie in the spelling of internal -*ā*- and the perennially troublesome *hamza*.

The Koran was originally written down in old Arabic letters, which had neither the vowel markings nor the dots for distinguishing the various letters that share a given shape. First developed were signs for the vowels, initially a system of dots above and below the consonants, rather like the Eastern Aramaic system of vocalic points common in Nestorian Syriac. Later, when the dots were invented to distinguish the various consonants, the vowel signs that are current today took the place of the vocalic dots.

In consonance with Aramaic usage, whereas *ī* and *ū* are consistently indicated by the *y* and *w* and final -*ā* is indicated by *alif*, internal *ā* is not normally indicated at all. Thus, for *kitāb*- (normalized as كتاب) early Koranic orthography has كتب, reflecting the Aramaeo-Syriac prototype ܟܬܒܐ (*kətābā*).

By the time of vocalization and dotting, the text of the Koran as it stood had obviously already developed a quasi-sacrosanctity that prevented the philologians from inserting into the text any such additional letter as a lengthening *alif*, so the dagger-*alif* was placed over the letter in order not to interfere with the word as it stood, much as the Masoretic pointing was inserted into and around the Hebrew text of the Old Testament without changing or adding to the consonantal skeleton.

Koranic orthography reflects the dialect of Mecca, which differs in small detail from the pronunciation that was later regarded as standard. Notably, the dialect of Mecca had lost internal and final glottal stops. Since the glottal stop was not pronounced, there was no reason to provide it with a consonantal letter. For example, *sa'ala* was pronounced something like *saala* (with an intervocalic glide) and spelled with *alif*; *yas'alu* was pronounced *yasalu* and so written without *alif*, then standardized as يسٔل and finally normalized as يسٔال. *Su'āl-* and *barī'-* would have been pronounced *suʷāl-* and *barī-* and so spelled. The philologians, based on their analysis of other dialects, "restored" the glottal stop where they determined it should have been, thus the Koranic standardized and normalized سؤال and بریٔ. This "restoration" accounts for the seemingly random seats of the *hamza* (see Appendix G), a sign invented from an initial *'ayn* because of the close proximity of the two sounds in the throat.

The *alif bi-ṣūrat al-yā'* is another remnant of Meccan dialect and indicates what must have been a vowel something like -*ē*- (as in *ma'nē* for *ma'nā* and *waffē* for *waffā*). In Koranic orthography the *alif bi-ṣūrat al-yā'* is maintained as a *yā'* (without dots) even when enclitics are added, as سويك ("he made you"), reflecting a Meccan pronunciation of *sawwēka*. This dialectal variant is preserved in one phrase, لبّئك *labbayka* (reflecting Meccan *labbēka* for normalized *labbāka* ['*abduka*] ("[your servant] has responded to you"), a phrase used in the pilgrimage rites.

Other aspects of Koranic orthography that differ from normalized Arabic orthography are:

(1) Otiose letters are indicated by a small circle. This should not be confused with the *sukūn*, which is written as a small initial *j* (without dot) and stands for *jazm*, another word for *sukūn*.

(2) *Madda* indicates abnormal lengthening of a vowel, not -'*ā*- as in normalized orthography. The glottal stop is indicated by *hamza* everywhere, as وفى آذانِهم for normalized وفى ءاذانِهم.

(3) Final *-ī*, especially the first-person singular objective enclitic *-nī*, is often written defectively, e.g. رَبِّ for normalized رَبِّي, and فَارْسِلُون for normalized فَارْسِلُونِي.

It should be noted that Koranic orthography is maintained only in the Koranic text itself. When quotations were taken from the Koran in the post-normalization period, they were often written in standard orthography.

Cross-Word Assimilations

Assimilations across word boundaries are indicated in Koranic orthography as follows:

WRITTEN	READ AS	EXAMPLE	
-t d-	*-d d-*	أُجِيبَت دَّعْوَتُكُمَا	*'ujibad da'watukumā*
-n b-	*-m b-*	مِنْ بَعْد	*mim ba'di*
		عَدُوٌّ بِنْس	*'adūwum bi'sa*
		زَكِيَّةً بِغَيْر	*zakīyatam bi-ğayri*
		ءَايتٍ بَيِّنَاتٍ	*'āyātim bayyinātin*
-n l-	*-l l-*	شِفَاءٌ لِلنَّاس	*šifā'ul lin-nāsi*
-n m-	*-m m-*	صِرَاطٍ مُّسْتَقِيم	*ṣirāṭim mustaqīmin*
-n r-	*-r r-*	غَفُورًا رَّحِيمًا	*ğafūrar raḥīman*
-n w-	*-w w-*	أَبَدًا وَلَنْ	*'abadaw wa-lan*
		مَن وَعَدنِي	*maw wa'adanī*
-n y-	*-y y-*	أن يُعَذِّبَهُمْ	*'ay yu'aððibahum*

The internal assimilation of *-d-* to *-t-* is similarly indicated:

-dt-	*-tt-*	وَعَدتُّمْ	*wa'attum*

The 3rd-person masculine singular enclitic pronoun, *-hu/-hi*, is read with short *ŭ* and *ĭ* when the preceding syllable contains a long vowel or diphthong. When *-hu/-hi* follows a syllable containing a short vowel, however, it is read as *-hū/-hī*, with long vowels, indicated in the Koran by a small *wāw* or *yā'* under the *h* of the enclitic. This variation in length is of no consequence in the normal reading of prose, since it always falls in an unstressable position, but the long-short variation is of importance in the scansion of poetry (i.e., *fīhi* is scanned *fī-hĭ*, but *bihi* is scanned *bĭ-hī*).

Appendix E

KORANIC MARKS OF PERIODIZATION

Arabic only recently—and in imitation of European languages—developed punctuation marks. The late development can be partially explained by the abundance of particles that serve as interrogatives, coordinators and sequentializers, thereby making an elaborate system of periodic marks unnecessary. In the Koran, however, there are numerous passages where incorrect periodization can have disastrous effects on the meaning. In order to prevent such misreadings, a system of markings for pause *(waqf)* is commonly included in Koranic texts.

The marks used in the standard Egyptian Koran are as follows:

(1) م necessary pause: no syntactic connection between what precedes the mark and what follows, e.g.

انما يستجيب الذين يسمعون م والموتى   Only those who hear respond—and the dead, God will
يبعثهم الله   resurrect them.

This prevents the non-sensical reading

انما يستجيب الذين يسمعون والموتى -   Only those who hear and the dead respond—God will resur-
يبعثهم الله   rect them.

(2) لا no pause: what follows the mark belongs syntactically to what precedes, e.g.

الذين تتوفيهم الملئكة طيّبين لا يقولون   To those whom the angels cause to die [when they are]
سلم عليكم ادخلوا الجنة بما كنتم تعملون   good, they say, "Peace be unto you. Enter the garden because of what you used to do."

(3) ج indifferent as to pause: preceding word may be taken syntactically as belonging to preceding or following phrase, e.g.

نحن نقصّ عليك نباهم بالحق ج إنهم فتية   We recite to you their news in truth—they are youths who be-
آمنوا بربهم   lieved in their Lord or We recite to you their news—in truth they are youths who believed in their Lord.

(4) صلى pause permissible but no pause preferable.

(5) قلى pause permissible and preferable; no pause also permissible.

(6) ٭ pause at either place but not both, e.g.

ذلك الكتاب لا ريب ٭ فيه ٭ هدى   That is the book, no doubt—in it is guidance for the pious or
للمتقين   That book, in which there is no doubt, is guidance for the pious.

Appendix F

PAUSAL FORMS

The following rules for pronunciation should be observed for pausal forms, i.e., words that fall before a natural pausal point or at the end of a phrase or sentence. Isolated words are also generally pronounced in pausal form.

(1) final short vowels are quiesced (even when written):

إنَّكَ إذاً لَمِنَ الظَّالِمِينَ read as: *'innaka 'iðan la-mina ẓ-ẓālimīn:*

فَقَدْ ظَلَمَ نَفْسَهُ read as: *fa-qad ẓalama nafsah:*

(2) the indefinite endings *-un* and *-in* are quiesced:

وَأَبُونَا شَيْخٌ كَبِيرٌ read as: *wa-'abūnā šayxun kabīr:*

فَمَا لَهُ مِن نُورٍ read as: *fa-mā lahu min nūr:*

(3) the indefinite ending *-an* is read as *-ā:*

وَأَمْطَرْنَا عَلَيْهِم مَطَرًا read as: *wa-'amṭarnā 'alayhim maṭarā:*

(4) the inflectional ending and the *-t-* of the *tā' marbūṭa* are quiesced, giving an ending in *-a:*

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ read as: *wa-'āyatun lahumu l-'arḍu l-mayta:*

Appendix G

SEATS OF THE *HAMZA*

I. Initial *Hamza*. The seat for all initial *hamzas* is *alif.*

When the vowel of the *hamza* is *-a-* or *-u-*, the *hamza* is commonly written above the *alif*, as in أَمْر *'amr-* and أُنْس *'uns-*

When the vowel of the *hamza* is *-i-*, the *hamza* is commonly written beneath the *alif*, as in إِنْس *'ins-* and إِيمَان *'imān-*.

When the vowel of the *hamza* is *-ā-*, the *alif* carries *madda*, as in آيَة *'āyat-* and آمَنَ *'āmana.*

II. Internal *Hamza*.

(1) If internal *hamza* is (a) preceded by a short vowel and followed by *sukūn*, or (b) preceded by *sukūn*, or (c) both preceded and followed by the same vowel, the seats are:

•*Alif* for *-a'-*, *-'a-* and *-a'a-*, as in رَأْس *ra's-*, مَسْأَلَة *mas'alat-* and سَأَلَ *sa'ala;*

•*Madda* for *-'ā-*, as in قُرْآن *qur'ān-* and تَآمَرَ *ta'āmara;*

•Dotless *yā'* for *-i'-*, *-'i-* and *-i'i-*, as in ذِئْب *ði'b-*, أَسْئِلَة *'as'ilat-* and قَارِئِهِ *qāri'ihi;*

•*Wāw* for *-u'-*, *-'u-* and *-u'u-*, as in سُؤْل *su'l-*, مَسْؤُول *mas'ūl-* and تَكَافُؤُهُ *takāfu'uhu.*

(2) If preceded by a short vowel and followed by a different vowel (long or short), the seats are, in order of preference: (a) *i*—dotless *yā'*, (b) *u*—*wāw*, (c) *a*—*alif.*

سئل *su'ila* (*i* takes precedence over *u*), قارئه *qāri'uhu* (*i* takes precedence over *u*), ذئاب *ðī'āb-* (*i* takes precedence over *a*), رئيس *ra'īs-* (*i* takes precedence over *a*)

بؤس *ba'usa* (*u* takes precedence over *a*), رؤوف *ra'ūf-*[1] (*u* takes precedence over *a*), سؤال *su'āl-* (*u* takes precedence over *a*), مؤرخ *mu'arrix* (*u* takes precedence over *a*)

(3) If preceded by a long vowel or diphthong and

    (a) followed by *-a-*, the seat is nothing, i.e., the *hamza* "sits" on the line, as in ابناءه *'abnā'ahu*, شيئـاً *šay'an*,[2] خطيئة *xaṭī'at-*,[3] ضوءه *ḍaw'ahu*, and مروءة *murū'at-*.

    (b) followed by *-i-*, the seat is *yā'*, as in ابنائه *'abnā'ihi*, بريئه *barī'ihi*, and سوئل *sū'ila*.

    (c) followed by *-u-*, the seat is *wāw*, as in ابناؤه *'abnā'uhu* and بريؤه *barī'uhu*.

III. Final *Hamza*. Final *hamza* (exclusive of inflectional vowels) takes the following seats:

(1) If preceded by a short vowel, the seats are:

    (a) *alif* for *-a'*, as in نبا *naba'-*[4]

    (b) dotless *yā'* for *-i'*, as in قارئ *qāri'-*

    (c) *wāw* for *-u'-*, as in تكافؤ *takāfu'-*

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[1]The combination *-a'ū-* is also written with the *hamza* on the line (رءوف).

[2]With the addition of the *alif* for the *-an* termination, *hamza* is no longer reckoned final. This combination is also commonly written with the dotless *yā'* (شيئا), especially in type.

[3]The combination *-i'a-* is also normalized with the *hamza* on a dotless *yā'* (خطيئة), especially in type.

[4]The indefinite accusative *alif* is not added to words ending in *-a'-* or *-ā'-*, such as نبا *naba'an* and ابناء *'abnā'an*.

(2) If preceded by a long vowel, diphthong or *sukūn*, the *hamza* is on the line (no seat), as in ابناء *'abnā'-*, جرىء *jari'-*, مقروء *maqrū'-*, ضوء *ḍaw'-*, شيء *šay'-*, and جزء *juz'-*.

Appendix H

The Syro-Mesopotamian Months and Days of the Week

The following months were used in Syria and Mesopotamia for fiscal administration throughout the Islamic period. The names are derived from older Semitic usage, and the months are solar (Julian).

نيسان	*nīsānu* April	تشرين الاول	*tišrīnu l-'awwalu* October
ايار	*'ayyāru* May	تشرين الثاني	*tišrīnu θ-θānī* November
حزيران	*ḥazīrānu* June	كانون الاول	*kānūnu l-'awwalu* December
تموز	*tammūzu* July	كانون الثاني	*kānūnu θ-θānī* January
آب	*'ābu* August	شباط	*šubāṭu* February
ايلول	*'aylūlu* September	آذار	*'āḏāru* March

Days of the week:

يوم الاحد	*yawmu l-'aḥadi* Sunday
يوم الاثنين	*yawmu l-iθnayni* Monday
يوم الثلاثاء	*yawmu θ-θulāθā'i* Tuesday
يوم الاربعاء	*yawmu l-'arba'ā'i* Wednesday
يوم الخميس	*yawmu l-xamīsi* Thursday
يوم الجمعة	*yawmu l-jum'ati* Friday
يوم السبت	*yawmu s-sabti* Saturday

Appendix I

SUMMARY OF VERBAL SYNTAX

The Perfect

1. Simple past	*ḍarabtuhu*	I hit him.
2. Past definite	*qad ḍarabtuhu*	I did hit him.
3. Negative perfect (+ *mā*)	*mā ḍarabtuhu*	I haven't hit him.
4. Future perfective	*kāna l-yawmu qarīban*	The day will be soon.
5. Contrafactual conditionals	*law ḍarabanī, la-māta*	If he had hit me, he would have died / If he were to hit me he would die.
6. Gnomic (atemporal)	*kāna llāhu 'alīman*	God is omniscient.

Imperfect Indicative

1. Present habitual / present progressive	*yaḍribunī*	He hits / is hitting me.
2. Future[1]	*(sawfa/sa)yaḍribunī*	He will hit me.
3. Past habitual / progressive (+ perfect of *kāna*)	*kāna yaḍribunī*	He used to hit me.
4. + *qad* for "may, might"	*qad yaḍribunī*	He might hit me.

Subjunctive

1. after *'an*	*'axāfu 'an yaḍribanī*	I fear he'll hit me.
2. with *li-* for purpose	*'atā li-yaḍribanī*	He came to hit me.
3. with *lan* for neg. future	*lan yaḍribanī*	He will not hit me.

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[1] Affirmative explicit with *sawfa* or *sa-*.

4. with *fa-* after prohibition, wishes, requests, &c.	*lā yaḡḍab fa-yaḍribanī*	Let him not get angry lest he hit me.

Jussive

1. with *lam* for neg. past def.	*lam yaḍribnī*	He did not hit me.
2. with *li-* for hortatory	*li-yaḍribnī*	Let him hit me.
3. with *lā* for neg. imperative	*lā yaḍribnī*	Let him not hit me.
4. possible conditionals	*'in yaḍribnī yamut*	If he hits me, he'll die.
	man yaḍribnī yamut	Whoever hits me will die
	iḍribnī tamut	Hit me and you die.

Appendix J

MANDATORY PHONETIC CHANGES

Following are the mandatory phonetic changes that occur with the "weak" consonants *w* and *y*. The vertical line indicates a syllabic division. The basic rule throughout is as follows: any weak consonant surrounded by short vowels is dropped along with the following vowel, and the preceding vowel is lengthened in compensation if possible (if the syllable is closed, the vowel cannot be lengthened).

*-*awa*/ → -*ā*/ (*qawala → *qāla* §18, *irtaḍawa → *irtaḍā* §60.2)

-*awaC*/ → -*uC*/ (*qawalta → *qulta* §18)

*-*awi*/ → -*ā*- (*mawita → *māta* §18)

*-*awiC*/ → -*iC*/ (*mawitta → *mitta* §18)

*-*aya*/ → -*ā*/ (*sayara → *sāra* §18, *imtayaza → *imtāza* §60.1)

*-*ayī*/ → -*ay*/ (*talqayīna → *talqayna* §39.1)

*-*ayu*/ → -*ā*/ (*yalqayu → *yalqā* §39.1)

*-*ayū*/ → -*aw*/ (*yalqayūna → *yalqawna* §39.1)

*-*iyi*/ → -*ī*/ (*hādiyi → *hādī* §27.1)

*-*iyiC*/ → -*iC*/ (*hādiyin → *hādin* §27.1)

*-*iyī*/ → -*ī*/ (*hādiyīna → *hādīna* §27.2, *tarmiyīna → *tarmīna* §39.2)

*-*iyu*/ → -*ī*/ (*hādiyu → *hādī* §27.2, *yarmiyu → *yarmī* §39.2)

*-*iyū*/ → -*ū*/ (*hādiyūna → *hādūna* §27.2, *yarmiyūna → *yarmūna* §39.2)

*-*iyuC*/ → -*iC*/ (*hādiyun → *hādin* §27.2)

*-*iw*- → -*i*-/-*iy*- (*biwḍ- → *bīḍ* §36, *raḍiwa → *raḍiya* §20.3, **du'iwa* → *du'iya* §53.2)

*-*uwi*/ → -*ī*/ (*quwila → *qīla* §53.2)

*-*uwī*/ → -*ī*/ (**tad'uwīna* → *tad'īna* §39.3)

*-*uwū*/ → -*ū*/ (**yad'uwūna* → *yad'ūna* §39.3)

*-C/wa- → -Cā-[1] (*yuqwalu →
 yuqālu §55.3, 'amwata →
 'amāta §76.2)
*-C/wu- → -Cū- (*yaqwulu →
 yaqūlu §37)
*-C/wuC/ → -uC/- (*yaqwulna
 → yaqulna §37)
*-C/yi- → -Cī- (*yasyiru →
 yasīru §37)
'v'/C- → -'v̄/C- ('u'minu →
 'ūminu §75.4, *'a'kulu →
 'ākulu §30.6, *'a'mana →
 'āmana §75.4, *'i'ti → 'īti
 §49)

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[1]Except in the elative 'AF'ALU
pattern, as ṭayyib- > 'aṭyabu, and
qawīm- > 'aqwamu.

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English-Arabic Vocabulary

abide مازال

able, be قدر

abomination منكر

absent, be غاب

accept تقبّل

acknowledge, refuse to انكر

Adam آدم

adopt اتّخذ

adultery, commit زنى

advance اقبل

advise نصح

afflict أصاب

after (conj.) بعد أن

after (prep.) بعد

afterwards (adv.) من بعدُ

against على

age سنّ

alive حى

all كل

almost كاد

alms زكاة

alms, give تصدّق

among من ، بين

angel ملك

announce بشّر

anyone أحد

anything شىء

apostle رسول

appear بدا

appoint as successor خلّف

approach قرب

arise قام

arms سلاح

as كما

as for امّا

ask سأل

aspire to ابتغى

astray, go ضلّ

avail نفع

aware, be درى

away, turn ولّى

back, go ارتدّ

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English	Arabic
back, send/bring	ردّ
band	طائفة
bar	منع
be	كان
beast	دابة
beautiful	جميل ، حسن
become	أصبح
before (adv.)	من قبل
before (conj.)	قبل أن
before (prep.)	قبل
beget	ولد
behind	وراء
behold	أبصر
believe in	آمن بـ
believer	مؤمن
beneath	تحت
benefit, be of	نفع
better	خير
between	بين
beware	اتقى
big	كبير
bird	طير
black	أسود
blame	لام
bless	بارك
blessing	بركة
blind	أعمى
book	كتاب
bow down to	سجد
break	كسر
bring	أتى بـ
bring down	نزل بـ
broken, be/get	انكسر ، تكسر
brother	أخ
build	بنى
but	ولكن ، الا
call out to	نادى
call upon	دعا
calm, be	اطمأنّ
capable of, be	قدر على
care of, take	نصح
cast	رمى
cause of, in the	في سبيل
certainty	يقين
charge, put in	ولّى
child	ولد
choose	اختار
city	مدينة
clay	طين
clear	مبين ، بيّن
come	أتى
come to pass	جرى
command	أمر
community	أمّة
companion	صاحب
conceal	خفي ، أخفى
concluded, be	تمّ
conspire	كاد
consume	أكل
contain	وسع
content, be	رضي
corruption, work	أفسد
create	خلق
curse	لعن
darkness	ظلمة
daughter	بنت
day	يوم
dead	ميت
deaf	أصمّ
death	موت
deceive	غرّ
decide	قضى
deed	عمل
deity	إله
delude	غرّ
deny	نكر
depart	سار ، انطلق
descend	نزل
despair of	يئس من
devil	شيطان
devoted	مخلص
devout	صالح
die	مات
differ	خالف ، اختلف
disbelieve in	كفر
disease	مرض
disengage oneself	فارق
disobey	عصى
distant	بعيد
division	فرقة
djinn	جنّ
do	فعل ، عمل
down, come/go	نزل
draw back	أدبر
draw near	اقترب ، تقرّب
drink	شرب
drink, give to	سقى
due, give full	وفى
dumb	أبكم
dust	تراب ، تربة
dwell	سكن
each other	بعض...بعض
ear	أذن
earth	أرض
eat	أكل
elder	شيخ
encourage	حرّض
end	آخر ، عقبى
endeavor	جاهد
enemy	عدوّ
enjoy	تمتّع
enter	دخل
entrust	وكل
equal, be	سوى ، استوى
eternal	خالد
every	كل
evidence	بيّنة
evil	شرّ
evildoer	مفسد
example, give as	ضرب مثلاً

except إلّا	forbidden, be حرم
exclusion of من دون	forceful شديد
exculpate برّأ	forget نسى
eye عين	forgive لـ غفر
face وجه	forgiveness, ask استغفر
face (v.i.) توجّه	form هيئة
faith ايمان	forward, come/go أقبل
fall down سجد	free بريء
far from بعيد عن/من	friend ولّي
fast (v.i.) صام	friendly, be أنس
fast, be سرع	from من
father أب	fruit فاكهة
fear خاف	garden حديقة
feed أطعم	gate باب
female أنثى	genii جنّي
few قليل	girl بنت
fight قاتل	give وهب ، آتى
fill (v.t.) ملأ	go ذهب
filled, be امتلأ	go back ارتدّ
find وجد	go down نزل
finger إصبع	go out خرج
finished, be تمّ	go out against خرج على
fire نار	God الله
first أول	god, deity إله
flee فرّ	God-fearing تقيّ
flow جرى	good حسن
follow تبع ، اتّبع	good deed حسنة
foolish, be جهل	good news بشرى
for لـ	good thing خير
forbid منع ، نهى	good works صالحات

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goodness خير	house بيت
goods متاع	how? كيف
Gospel الانجيل	however إنّما
great كبير	humankind بشر
green أخضر	humble, be تواضع
group طائفة	hypocrite منافق
guard, be on اتّقى	Iblis ابليس
guide دلّ	idol صنم
guided, be اهتدى	if اذا ، إن ، لو
half نصف	ignorant, be جهل
hand يد	ill, fall مرض
hand over سلّم ، أسلم	in في
happen جرى	increase (v.i.) زاد ، ازداد
harm ضرّ	indicate أشار
hasten عجل ، استعجل	infidel كافر
haughty, grow تكبّر ، استكبر	infidelity كفر
he who من	inform نبّأ
hear سمع	inhabit سكن
heart قلب	inhabitants أهل
heaven سموات	inherit ورث
heel عقب	injustice ظلم
heir to, be ورث	innocent بريء
hell جهنم	inspire أوحى
help نصر	invite دعا
helper ولّي	itinerant سيّار
here هنا	judge قاضٍ
high, be علا	judgment, day of يوم الدين
hinder منع	judgment, pass حكم
hit the mark أصاب	kill قتل
hope, give up يئس	

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king ملك
kingdom مملكة
know علم ، عرف ، درى ، خبر
knowledge علم
Koran القرآن

lag behind خلف
land أرض
large كبير
last (adj.) آخر
last forever خلد
laugh ضحك
lead دل ، هدى
leaf ورق
learned men علماء
leave خرج ، ترك
left (hand) شمال
liar, call a كذّب
lie كذب
life حياة
life to come الآخرة
life, this الدنيا
light نور
like (prep.) ك
likeness مثل
little قليل ، صغير
live حيّ ، عاش
look نظر
lord رب
loss, suffer خسر
lost, be/get ضلّ

love أحبّ
lust هوى

male ذكر
man رجل ، بشر ، انسان
many كثير
marry نكح
master مولى
mate زوج
matter أمر
maturity, reach بلغ أشدّه
meaning معنى
Mecca مكّة
memorize حفظ
mention ذكر
merciful رحمان
mercy, have رحم
messenger رسول
might قوّة
mighty قوىّ
mistake أخطأ
mistaken, be خطئ
month شهر
moon قمر
morning صبح ، صباح
mother أمّ
motion, set in سيّر
mountain جبل

name اسم
name (v.t.) سمّى

narrate قصّ
near to اقترب
near, draw قريب من
necessary, be انبغى
neglect غفل
never أبدا
new جديد
news نبأ ، خبر
night ليل ، ليلة
noble كريم
nobody لاأحد
north شمال
nose أنف
not ما ، لا ، إن ، ليس
nothing لا شيء
number عدد

O يا ، ياأيّها
obedience اطاعة
obey أطاع
observe closely اطّلع
occur وقع
old man شيخ
on على
one (adj.) واحد
one (pron.) أحد
one-eyed أعور
opinion (legal) فتوى
opinion, give an أفتى
oppress ظلم
or يا ، أم

order أمر
orphan يتيم
other آخر
other than غير
over (prep.) على
over, turn قلّب
overturned, be انقلب ، تقلّب

paradise جنّة
pardon عفا
parents والدان
part جزء
part company هجر
partner شريك
pass away (cease) زال
pass away (die) تُوُفِّيَ
pass by مرّ من
pass over مرّ على
patient, be صبر
peace سلام
people اهل
perform (prayer) اقام
perhaps لعلّ ، عسى أن
perish هلك ، خسر
permit اذن
pilgrimage, make a حجّ
pious صالح ، تقىّ
place مقام ، مكان
pleasant, be طاب
pleased, be رضى
plot كاد

poor فقير

possession of, in the عند

possessions مال

possessor of ذو ، صاحب

possible, not ماكان ل أن

power سلطان ، عزّة

powerful قويّ

pray for صلّى على

prayer (invocation) دعاء

prayer (ritual) صلاة

prepare هيّأ

prescribe for كتب على

presence of, in the عند

preserve حفظ

prevent منع

prison سجن

prophet نبيّ

prostrate oneself سجد

protect وقى

protection, seek عاذ

punish جزى

purify طهّر

put جعل

put down وضع

question (v.t.) سأل

quick, be سرع

rain مطر

rather بل

reach بلغ

ready, get (v.t.) هيّأ

reality حقّ

reason عقل

recite قرأ

reckon حسب

recognize عرف

refuge, take آوى

refuse to acknowledge أنكر

relate قصّ

religion دين

repel دفع

repent تاب

requite جزى

resurrection قيامة

retrace one's steps انقلب على عقبيه

return رجع ، عاد

reward جزى

rich غنيّ

right (hand) يمين

rise طلع

rise up قام

river نهر

rock حجر

rule ملك ، سلطان

rule (v.t.) ملك

rush (v.i.) استعجل

sabbath سبت

sacrifice (n.) قربان

sacrifice (v.t.) قرّب

sad, be حزن

safe, be/feel أمن

safe, keep حفظ

sake of, for the لأجل

say قال

scare خوّف ، أخاف

see رأى

seize أخذ

send بعث ، أرسل

send forth بعث

separate فرّق

servant عبد

sick مريض

sign آية

sin جناح ، خطيئة

sin (v.i.) خطئ

sincere مخلص

sister أخت

slave عبد

sleep نام

small صغير

smash كسّر

so that حتّى

so-and-so فلان

some بعض

someone أحد

something شيء

son ابن

sorrow حزن

soul نفس

speak to كلّم

spend أنفق

spirit روح

spread بسط

spring عين

star نجم ، كوكب

steal سرق

stone حجر

strength قوّة

strike ضرب

strive جاهد

strive for ابتغى

strong قويّ

subjugate سخّر

submit أسلم

summon دعا

sun شمس

surround أحاط بـ

sustenance رزق

take أخذ

tame أنس

taste ذاق

teach علّم

term أجل

testify شهد

that (adj., pron.) ذلك

that (conj.) أن

that (rel. pron.) الذى

that which ما ، الذى

then ف ، ثم ، إذا

there ثمّ ، هناك

thing شيء
this هذا
though, as كأنّ
throw رمى ، ألقى
thus كذلك
time حين ، مرّة
to الى ، لـ
today اليوم
tonight الليلة
tooth سنّ
Torah التوراة
torment عذاب
touch مسّ
travel سار
tree شجر
tribe قوم
triumph نصر
truth حق
truth, tell the صدق
turn (v.t.) وجّه
turn away from ولّى ، أدبر عن
turn towards (v.i.) اتّجه الى
two اثنان
tyranny ظلم

unbeliever كافر
unfortunate مسكين
ungrateful for, be كفر بـ
universe العالمون ، العالم
unlawful, make حرّم
unmindful of, be غفل عن

use of, make انتفع من

vanquish غلب
verse آية
village قرية
violent شديد
visit the sick عاد

walk مشى
want أراد
wares متاع
watch out for حافظ على
water ماء
water, ask for استسقى
water, give سقى
way سبيل
weep بكى
what? ما
when (conj.) إذا ، لمّا
when? متى
whenever كلّما
where? اين
wherever اينما
which (rel. pron.) الذى
which? اىّ
white ابيض
who (rel. pron.) الّذى
who? من
whole كل ، جميع
why? لم ، لا
wife امرأة ، زوجة

will (v.i.) شاء
wisdom حكمة
wish ودّ ، تمنّى
with بـ ، مع
witness شاهد
woman امرأة
word كلمة
words قول
world عالم

will (v.i.) الآخرة world, the next
الدنيا world, this
شرّ worse
عبد worship
كتب write

سنة ، عام year
صغير young

Arabic-English Vocabulary

Words are arranged by root, real or apparent. The number following "A" after nouns refers to the section in Appendix A where the broken-plural type is found. SFP = sound feminine plural; SMP = sound masculine plural; s.o. = someone; s.th. = something

اب *ab* (A10a) father

ابد *abadan* (+ neg.) never

ابن *ibn-* (A10a, *banūna*) son

اتى *atā* (I) *iṭyān-* come to, bring s.o. (*bi-* s.th.); IV give to

اجر *ajr-* reward

اجل *ajal-* (A2a) term, appointed time, instant of death; *li-'ajli* for the sake of

احد *aḥad-* (m) (A2a), *'iḥdā* (f) one, someone, anyone; *yawmu l-'aḥadi* Sunday

اخ *ax-* (A10b/c) brother; *'uxt-* (A10d) sister

اخذ *axaḏa* (u) *'axḏ-* take, seize, take hold (*bi-* of); III *'āxaḏa* take to task (*bi-* for); VIII *ittaxaḏa* adopt

اخر *āxir-* (SMP/SFP/A4b) last, final; *al-'āxirat-* the next world, life to come; *'āxaru* (A9) other; II *'axxara* reprieve, put off delay; V *ta'axxara* come after, be delayed, be late

ادد *idd-* terrible, horrible

ادم *ādamu* Adam; *ibnu 'ādama* pl *banū 'ādama* human being

اذ *iḏ* when

اذا *iḏā* when, if; *iḏan* then, therefore

اذن *'aḏina (a) 'iḏn-* permit; IV *'āḏana bi-* declare; *'uḏun-* (A2a) ear; *'iḏan* then, therefore

اذى *'aḏiya (a)* suffer harm; IV *'āḏā* annoy, harm; *'aḏan* annoyance

ارض *'arḍ-* (f) (A10e) earth, land

اسم *ism-* (A10a/e) name; see also √*SMY*

اسى *asiya (ā)* grieve

اصبع *'iṣba'-* (A11) finger

افرنج *ifranj-* Franks, Europeans; *'ifranjiyy-* Frank, European

افف *uffin li-* fie on

اكل *akala (u) 'akl-* eat, consume

الا *'illā* (+ acc.) except for; but, only, except; just; (+ neg., see §33); *'allā = 'an lā* that ...not; *'a-lā 'innā* is it not a fact that

الذى *allaḏī* who, he who (§21.1)

الله *allāhu* God

اله *'ilāh-* (A6a) god, deity

الم *'alīm-* painful

الى *'ilā* (+ gen.) (*'ilay-*) to

ام *am* or; see also √*'MM*

اما *'ammā* as for (followed by *fa-*); *'immā* either, or

امر *'amara (u) 'amr-* order, command (*bi-*); *'amr-* (A1b) affair, matter; (A1e) order, command; *min/bi-'amri* at the order of

امراة *imra'at-* see √*MR'*

امرؤ *imru'-* see √*MR'*

امم *'umm-* (A10d) mother; *'um-mat-* (A3a) community

امن *amina (a) 'amn-/'amānat-* be safe, secure, trust (*'alā* with); IV *'āmana bi-* believe in

ان *'in* if; not; *'inna* sentence-head particle followed by acc.; *'anna* (+ acc.) that; *'an* (+ subj.) that

انث *'unθā* female

انس *'anisa (a) /'anusa (u) 'uns-* be friendly, on intimate terms (*bi-* with), perceive; II *'annasa* put at ease, tame; III *'ānasa* be friendly with, cordial to; IV *'ānasa* keep company, observe; X *ista'nasa* be sociable, on familiar terms with; *'ins-* humanity; *'insān-* human, person

انف *anf-* (A1a/b) nose

انما *'innamā* however, rather; specifically

انى *'annā* how?; *'anā'a* (+ gen.) throughout, during; *'inā'-* pl *'āniyat-/'awānin* vessel

اهل *ahl-* (SMP/A10e) people, inhabitants, family

او *aw(i)* or

اول *awwalu* (m), *'ūlā* (f) (SMP/SFP/*'awā'ilu*) first

اوى *awā (I) ma'wan* take refuge, shelter; IV *'āwā* give shelter to, take refuge

اى *ayy-* (+ construct) which?, whichever?, what kind of?

ايمان *'imān-* see √*'MN* IV

اين *'ayna* where?; *'aynamā* wherever

آية *'āyat-* (SFP) sign, token, verse of the Koran

ايها *'ayyuhā* (m), *'ayyatuhā* (f) O, vocative particle

بِ *bi-* (+ gen.) in, by, with, through; *bi-mā 'anna* inasmuch as, for as much as

بدء *bada'a (a) bad'-* begin, start (*bi-* with)

بدر *badā (ū) budūw-* appear; IV *'abdā* cause to appear

برئ *barī'-* (A5b/d) free, innocent (*min* of); II *barra'a* exculpate, make free; IV *'abra'a* heal

برج *burj-* (A3c) constellation

برد *bard-* cold, coolness

برص *'abraṣu* leprous

برق *al-burāqu* Buraq, mythical animal on which the Prophet ascended into heaven

برك III *bāraka 'alā/fī* bless; VI *tabāraka* be blessed; *barakat-* (SFP) blessing

بسط *basaṭa (u) basṭ-* spread, stretch out

بشر II *baššara* announce good news to (*bi-* of); *bušrā* good news; *bašar-* humankind

بصر *baṣara (i) baṣar-* look, see, understand; II *baṣṣara* make see, enlighten; IV *'abṣara* see, behold; V *tabaṣṣara bi-* reflect on; X *istabṣara* be able to see; *baṣar-* (A2a) vision, insight

بضع *biḍā'at-* (A6b) wares, merchandise

بطل IV *'abṭala* talk idly

بعث *ba'aθa (a) ba'θ-* send (*'ilā* for), send forth, resurrect

بعد *ba'da* (+ gen.) after (prep.); *min ba'di* after (prep.); *min ba'du* afterwards (adv.); *ba'da-mā, ba'da 'an* after (conj.); *ba'īd-* far, distant (*min, 'an* from)

بعض *ba'ḍ-* some; *ba'ḍuhum... ba'ḍan/in* each other

بغل *baġl-* (A1b/c) mule

بغي VII *imbaġā* be proper, seemly (*li-* for), be necessary (*li-/'alā* for); VIII *ibtaġā* strive for, aspire to

بقى *baqiya (ā) baqā'-* remain

بكم *'abkamu* (A8) mute, dumb

بكى *bakā (ī) bukā'-* cry, weep (*'alā* over); IV *'abkā* make weep

بل *bal(i)* nay rather

بلغ *balaġa (u) bulūġ-* reach, attain; IV *'ablaġa* make reach, announce, inform, deliver; *balaġa 'ašuddahu* he reached maturity

بلو *balā (ū) balā'-* put to the test

بنت *bint-* (A10d) girl, daughter

بنى *banā (ī) binā'-/bunyān-* build

بهت *buhita* (pass.) be flabbergasted

بوب *bāb-* (A2a) gate, door

بيت *bayt-* (A1b) house, dwelling

بيض *'abyaḍu* (A8) white

بين *bayna* (+ gen.) between, among; *bayyinat-* (SFP) indisputable evidence; IV *'abāna* make clear, obvious

تبع *tabi'a (a) taba'-/tabā'at-* follow; VI *tatāba'a* follow in succession; VIII *ittaba'a* follow, pursue, heed

تحت *taḥta* (+ gen.) beneath, under

ترب *turbat-, turāb-* dust, dirt, earth

ترك *taraka (u) tark-* leave, abandon, leave behind

تقى *taqīy-* (A5d) pious, God-fearing, devout

تمم *tamma (i) tamām-* be completed, finished, fulfilled; IV *'atamma* finish, fulfill

توب *tāba (ū) tawbat-* turn away (*'an* from), renounce, relent, repent (*'ilā* toward)

تيه *tāha (i)* wander

ثعب *θa'bān-* serpent

ثقل *miθqāl-* a small weight

ثم *θamma* there, in that place; *θumma* then, next, afterward

ثمر *θamar-* fruit

ثنى *iθnāni* (m), *iθnatāni* (f) two; *yawmu l-iθnayni* Monday

جبر *jabbār-* pl *jabābirat-* giant

جبل *jabal-* (A2b) mountain

جثم *jaθama (u/i)* lie prone

جثو *jaθā (ū)* bend the knee

جحم *jaḥīm-* hellfire

جدد *jadīd-* (A5c) new

جذذ *juðāð-* (coll.) small fragments

جرا *jarī'-* bold, courageous

جرم IV *'ajrama* commit a crime; *mujrim-* (SMP) criminal

جرى *jarā (ī) jarayān-* flow, blow, happen, come to pass; IV *'ajrā* make flow, make happen, execute

جزء *juz'-* (A3b) part, section

جزى *jazā (ī) jazā'-* requite, recompense, reward, punish (*bi-, 'alā* for); III *jāzā* = G

جسم *jism-* (A3b) body

جعل *ja'ala (a) ja'l-* put, make

جلد *jalada (i) jald-* flog; *jaldat-* lash

جلل *jalla (i) jalāl-* be great, exalted

جمع *jama'a (a) jam'-* gather, collect; *jama'a l-qur'āna* memorize the Koran; IV *'ajma'a* make a consensus, be of one mind; VIII *ijtama'a* assemble, be gathered (*'alā* for); *jamī'-* all, whole, entire; *'ajma'īna* altogether

جمل *jamīl-* beautiful, handsome

جنح *junāḥ-* sin, crime (*'alā* for) (*'an* to)

جن *jinn-* (coll.), *jinniyy-* (sing), pl *jānn-* djinn, genie; *jannat-* (SFP) garden, paradise

جهد III *jāhada* endeavor, strive; VIII *ijtahada* work hard, be industrious; *jihād-* "holy war"

جهر *jahara (a) jahr-* raise the voice

جهل *jahila (a) jahl-* be ignorant, not know

جوب X *istajāba* respond

جود *jawād-* generous

جوع *jā'a (ū) jaw'-* be hungry

جور *jaww-* air, atmosphere

جيء *jā'a (ī) majī'-* come to, bring s.o. (*bi-* s.th.)

حب II *ḥabbaba* make beloved; IV *'aḥabba* love, like, want (noun: *ḥubb-/maḥabbat-*); X *istaḥabba* consider desirable, preferable (*'alā* over); *ḥabīb-* (A5d) loved one; *maḥbūb-* beloved; *ḥabbat-* seed, grain

حبر *ḥibr-* (A3b) Jewish title of learning

حبس *ḥabasa (i) ḥabs-* confine, imprison, keep back

حبل *ḥablu l-warīdi* jugular vein

حتى *ḥattā* (+ subj.) so that, until (with ref. to fut.); (+ gen.) until, up to

حجج *ḥajja (u) ḥajj-* make the pilgrimage to Mecca; III *ḥājja* dispute with

حجر *ḥajar-* (A2a, *ḥijārat-*) stone, rock

حدث *ḥadīθ-* (A5i) event, report, transmitted narration; II *ḥaddaθa* transmit a narrative account to (*'an* on the authority of)

حدد *ḥadd-* (A1b) border, limit

حدق *hadīqat-* (A5e) garden

حرر II *ḥarrara* set free

حرص *ḥarīṣ- 'alā* greedy for

حرض II *ḥarraḍa* encourage

حرق II *ḥarraqa* burn

حرم *ḥaruma (u)* be forbidden; II *ḥarrama* make unlawful, proscribe (*'alā* for); *ḥurum-* (pl) sacred things

حزن *ḥazina (a) ḥuzn-* be sad, grieve; *ḥuzn-* (A3b) grief

حسب *ḥasiba (a) ḥisbān-* reckon, consider; *ḥasaba (u) ḥisāb-* make an account, figure; III *ḥāsaba* call to account

حسن *ḥasan-* beautiful, good; *ḥasanat-* (SFP) good deed; *ḥusn-* beauty, kindness, favor; II *ḥassana* improve, make good; IV *'aḥsana* do good, do well

حشر *ḥašara (u) ḥašr-* gather together (a herd); *ḥašīr-* announcer, herald

حصن *muḥṣanat-* (SFP) chaste woman

حمى IV *'aḥṣā* to count, enumerate

حطط *ḥaṭṭa (u)* decrease, reduce

حظظ *ḥaẓẓ-* (A1b) portion

حفر *ḥafara (i) ḥafr-* dig; *ḥāfir-* hoof

حفظ *ḥafiẓa (a) ḥifẓ-* preserve, protect, memorize; III *ḥāfaẓa 'alā* watch out for, be mindful of; VIII *iḥtafaẓa bi-* maintain, guard; X *istaḥfaẓa* commit (*'alā*) s.th. to the charge of (acc.)

حقق *ḥaqq-* (A1b) truth, reality; right, due; *ḥaqīq-* worthy

حكم *ḥakama (u) ḥukm-* pass judgment (*bi-* of, *'alā* on); *ḥukm-* (A3b) judgment, order, decree; *ḥākim-* (A4a) ruler, governor; *ḥikmat-* wisdom; *ḥakīm-* (A5b) wise

حلق *ḥalqat-* ring, hitching ring

حلل IV *'aḥalla* make lawful

حمد *ḥamida (a) ḥamd-* praise; II *ḥammada* extol

حمر *'aḥmaru* (A8) red; *ḥimār-* pl *ḥamīr-* donkey, ass

حنذ *ḥanīδ-* roasted

حوج VIII *iḥtāja 'ilā* be in need of

حوط IV *'aḥāṭa bi-* surround; VIII *iḥtāṭa* be careful, on one's guard

حول *ḥawla* (+ gen.) around

حيث *ḥayθu* where, wherever (conj.)

حين *ḥīn-* (A3b) time; *ḥīna* at the time when

حيى *ḥayya yaḥayyu/yaḥyā* live, be alive; IV *'aḥyā* bring to life, revivify; X *istaḥyā* be ashamed; *ḥayy-* (A1a) alive; *ḥayāt-* life

خبر *xabura (u) xubr-/xibrat-* know thoroughly, be fully acquainted (*bi-/-hu*) with; *xabar-* (A2a) news, piece of news

خرج *xaraja (u) xurūj- min* go out of, leave; go out (*'alā* against); IV *'axraja* make go out, expel, bring/take out; X *istaxraja* get out, extract; *xarj-* tribute

خردل *xardal-* mustard

خرر *xarra (u) xurūr-* fall down prostrate

خزن *xazana (u) xazn-* to store up, accumulate; *xazīnat-* storehouse, treasury

خسر *xasira (a) xusrān-* suffer loss, go astray, perish

خصف *xaṣifa (a) xaṣf-* to pile on, stick (leaves) onto oneself

خضر *'axḍaru* (A8) green, verdant; IX *ixḍarra* turn green, be verdant

خطأ *xaṭi'a (a) xaṭa'-* be mistaken, make a mistake, sin; IV *'axṭa'a* err, miss, be off target; *xaṭi'at-* (A5g) mistake, error, sin

خطر *xaṭara (u) xuṭūr- 'alā* occur to

خفت III *xāfata* mumble

خفف II *xaffafa* lighten, reduce

خفى *xafiya* (ā) *xafāʾ*- hide, be concealed; IV *ʾaxfā* conceal; *xafā* (I) *xafāʾ* hide, conceal (trs.)

خلد *xalada* (u) *xulūd*- last forever, be immortal; *xuld*- immortality

خلص IV *ʾaxlaṣa* be sincere (*ʾilā* to); *muxliṣ*- (SMP) sincere, devoted

خلف *xalafa* (u) *xalaf*- come after, take the place of; lag (*ʾan* behind); II *xallafa* appoint as successor; III *xālafa* differ from, be at variance with; IV *ʾaxlafa l-waʿda* go back on a promise; VIII *ixtalafa* differ (*ʾan* from), dispute (*fī* about)

خلق *xalaqa* (u) *xalq*- create; *xalq*- creation, created beings, people; *xaliqat*- (A5e) creature; *xalāq*- lot

خلل *xalīl*- (A5d) friend

خمد *xamada* (u) *xumūd*- to go out, die down (fire)

خمر *xamr*- wine

خوف *xāfa* (xif-) (ā) *xawf*- fear, be afraid of; IV *ʾaxāfa* scare

خول *xālat*- maternal aunt

خون *xāna* (ū) *xiyānat*- betray, be false to

خير *xayr*- goodness, (+ *min*) better than; II *xayyara* give a choice to; VIII *ixtāra* choose

دبب *dābbat*- (A4b) beast, four-legged animal

دبر *dub(u)r*- (A3b) the back, rear side; IV *ʾadbara* turn one's back (*ʾan, ʿalā* on), go backward, flee, run away

دخل *daxala* (u) *duxūl*- enter (*ʿalā* into the presence of); IV *ʾadxala* make enter

درى *darā* (i) *dirāyat*- bi- know, be aware of, comprehend; IV *ʾadrā* make know

دعو *daʿā* (ū) *daʿwat*- call, call to/ upon (*ʾilā* + verbal noun) to do s.th., pray, invoke; *duʿāʾ*- (A6a) prayer, invocation

دفع *dafaʿa* (a) *dafʿ*- push, push away, repel

دلل *dalla* (u) *dalālat*- lead, guide (*ʿalā* to), show

دلو II *dallā* to dangle, lean on

دنو *danīy*- low; *ad-dunyā* this world, this life

دور *dār*- pl *dūr*-, *diyār*- abode

دوم *dāma* (ū) remain

دون *dūna, min dūni* (+ gen.) below, to the exclusion of, up/down to

دين *dīn*- (A3b) religion; *yawmu d-dīni* judgment day; *dayn*- debt

دية *diyat*- bloodmoney

ذخر VIII *iddaxara* store up

ذرر *ðarrat*- (SFP) atom, small particle; *ðurriyyat*- progeny

ذرع *ðirāʿ*- cubit; forearm, paw

ذكر *ðakara* (u) *ðikr*- mention, recollect, make mention of; V *taðakkara* remember; *ða-kar*- (A2a) male

ذلك *ðālika* that (demonstrative, see §17.1)

ذلل *ðalīl*- (A5j) abject, lowly, mean; *ðull*- baseness

ذهب *ðahaba* (a) *ðahāb-/maðhab*- go, take away (bi-s.th.); IV *ʾaðhaba* make go away

ذو *ðū*= possessor/possessed of (§31)

ذوق *ðāqa* (ū) *ðawq*- taste; IV *ʾaðāqa* make taste

رأف *raʾfat*- pity

رأى *raʾā yarā raʾy-/ruʾyat*- see, consider; IV *ʾarā* make/let see, show; *ruʾyā* vision

ربب *rabb*- (A1a) lord, master; *rabbāniyy*- (SMP) rabbin, Jewish title of learning

ربط *rabaṭa* (i) *rabṭ*- tie

ربما *rubbamā* perhaps

رجع *rajaʿa* (i) *rujūʿ*- come/go back, return; *rajaʿū ʾilā ʾanfusihim* "they conferred apart"; IV *ʾarjaʿa* make return; *marjiʿ*- (A11) refuge, retreat

رجف *rajfat*- tremor

رجل *rajul*- (A2b) man

رجم *rajama* (u) *rajm*- stone, cast a stone; *rajama bil-ġaybi* guess; *rajīm*- stoned, accursed

رجو IV *ʾarjā* put off

رحب II *raḥḥaba* bi- welcome

رحل *raḥl*- (A1c) saddlebag

رحم *raḥima* (a) *raḥmat-/marḥa-mat*- have mercy on, be merciful; *raḥīm*- merciful; *ar-raḥmānu* The Merciful, epithet of God; *raḥim*- kinship, womb; *waṣala r-raḥima* maintain family ties, take care of those to whom one is tied by family relationship

ردد *radda* (u) *radd*- send/bring back, ward off, return; reply (*ʿalā* to); V *taraddada* be reflected, recur, waver, be uncertain, hesitate; VIII *irtadda* go back, revert, apostasize, refrain (*ʿan* from); X *istaradda* reclaim, get back

ردم *radm*- dam, dike

رزق *razaqa* (i) *rizq*- provide with sustenance; *rizq*- sustenance

رسل *rasūl*- (A7b) messenger, apostle; *risālat*- (A6b) message; IV *ʾarsala* send forth

رشد *rušd*- guidance

رضع IV *ʾarḍaʿa* suckle

رضو   *raḍiya (ā) riḍwān- 'an* be content with, pleased with, find acceptable; IV *'arḍā* make content

رعد   *ra'd-* thunder, awe

رفع   *rafa'a (a) raf'-* raise, erect

رقب   *raqabat-* slave

ركب   *rakiba (a) rukūb-* mount, ride; *rukbat-* knee

ركع   *rak'at-* kneeling, prostration

رمى   *ramā (I) ramy- bi-* pelt with, cast; accuse

روح   IV *'arāḥa* relieve; *rūḥ-* (A3b) spirit

رود   III *rāwada* entice; IV *arāda* want

روم   *ar-rūm-* Byzantium, Byzantines, Greeks, Anatolians; *rūmiyy-* Byzantine, Greek, Anatolian

زكو   *zakāt-* (A10f) alms

زنج   *zanj-* (A1b) Blacks, Ethiopians; *zanjiyy-* Black, Negro

زنى   *zanā (I) zinā'-/zinan* commit adultery, fornicate

زوج   *zawj-* (A1a) mate, spouse

زول   *zāla (zul-) (ā) zawāl-* pass away; (neg.) continue, abide eternally; IV *'azāla* cause to pass away, take away

زيد   *zāda (I) ziyādat-* be more (*'alā* than), increase; IV *'azāda* increase (trs.); VIII *izdāda* increase (int.)

زيل   *mā zāla (zil-) (lā yazālu)* (neg. + imperf. ind.) keep on, be still (doing s.th.)

زين   II *zayyana* adorn, embellish

سـ   *sa-* (proclitic + imperf. ind.) affirmative future explicit particle

سأل   *sa'ala (a) su'āl-* ask; VI *tasā'ala* ask one another; *su'āl-* (A6a) question

سبب   *sabab-* road, way; *'atba'a sababan* take one's way

سبت   *sabt-* Sabbath; *yawmu s-sabti* Saturday

سبح   *subḥāna* (+ construct) glory be to

سبل   *sabīl-* (m & f) (A5c) path, way

ستر   *sitr-* covering, shelter

سجد   *sajada (u) sujūd-* fall prostrate, bow down (*li-* before); *masjid-* (A11) mosque

سجن   *sijn-* prison

سحر   *saḥara (a) siḥr-* enchant; *sāḥir-* sorcerer; *siḥr-* magic

سخر   II *saxxara* subjugate

سخط   *saxiṭa (a)* be angry

سدد   *sadd-* mountain, barrier

سدر   *sidrat-* lote-tree; *as-sidratu l-muntahā* the heavenly lote-tree

سرب   *sarāb-* mirage

سرع   *saru'a (u) sur'at-* be quick, fast; *sarī'-* quick

سرف   IV *'asrafa* be extravagant, waste, squander

سرق   *saraqa (i) sariqat-* steal, rob; VII *insaraqa* get stolen; VIII *istaraqa* filch, pilfer; *istaraqa s-sam'a* eavesdrop

سعر   V *tasa''ara* be kindled, lit

سقط   *saqaṭa (u) suqūṭ-* fall, drop off

سقى   *saqā (I) saqy-* give to drink, water; IV *'asqā* = G; X *istasqā* ask for water

سكن   *sakana (u) suknā/sakan-* inhabit, dwell; IV *'askana* make dwell; *sakīnat-* tranquility

سلح   *silāḥ-* (A6a) arms, weapons

سلط   *sulṭān-* (A12) power, authority

سلم   *salima (a) salāmat-* be safe and sound, intact; II *sallama* keep from harm, hand over intact, + *'alā* greet; III *sālama* make peace with; IV *'aslama* submit, surrender; *salām-* greetings, peace

سمع   *sami'a (a) sam'-/samā'-* hear; IV *'asma'a* make hear; VIII *istama'a li-/'ilā* listen to

سمو   *samā'-* (m & f) pl *samāwāt-* sky, heaven

سمى   *ism-* (A10a/e) name; II *sammā* name, stipulate

سند   IV *'asnada* lean

سنن   *sinn-* (A3b) tooth, age

سنة   *sanat-* (SMP *sinūna*, A10f) year

سود   *'aswadu* (A8) black; IX *iswadda* turn black, be blackened

سوف   *sawfa* (+ imperf. ind.) future explicit particle

سوق   *sāqa (ū) sawq-* to drive

سوء   *sā'a (ā) saw'-* be evil, bad; *sū'-* evil, ill (noun); *sayyi'-* evil, bad (adj.); *sayyi'at-* (SFP) evil deed

سوى   *sawiya (ā) sawā'-* be equivalent, equal to; II *sawwā* equalize, put on the same level (*bi-* with); VIII *istawā* be even, on a par, stand upright, sit down (*'alā* on), be cooked, mature, ripe, be done right

سير   *sāra (I) sayr-* set out, travel, depart; II *sayyara* make go

شبر   *šibr-* (A3b) span, handspan

شبع   *šabi'a (a) šab'-* be satisfied, full, satiated

شجر   *šajar-* (A2a), *šajarat-* (SFP) tree

شدد   *šadīd-* (A5a/d) forceful, violent; *šiddat-* might, violence; VIII *ištadda* be harsh

شرر   *šarr-* evil; (+ *min*) worse than; (+ construct) worst

شرق   *mašriq-* east, orient, rising point of the sun

شرك *šarīk*- (A5b) partner; III *šāraka* go into partnership with; IV *ašraka bi*- ascribe a partner to; *širk*- portion; *mušrik*- polytheist, heathen

شرى VIII *ištarā* to buy, purchase s.th. (*bi*- at the price of)

شطر *šaṭr*- half

شفع *šafaʿa* (a) *šafāʿat*- intercede (*li*- on someone's behalf); X *istašfaʿa ʾilā* seek intercession with

شقق *šaqqa* (u) *šaqq*- cleave, split; VII *inšaqqa* be split apart, cloven asunder; *šaqq*- harsh

شمس *šams*- (f) (A1b) sun

شمل *šimāl*- north; (f) left hand

شهب *šihāb*- (A6c) shooting star

شهد *šahida* (a) *šuhūd-/šahādat*- witness, testify (*ʿalā* against); III *šāhada* witness; IV *ašhada* cause to witness; X *istašhada* produce as witness; *šahādat*- testimony, testimonial (of faith); *šahīd*- (A5b) witness

شهر *šahr*- (A1b/d) month

شور IV *ašāra* make a sign, indicate (*ʾilā*)

شىء *šāʾa* (*šiʾ*-) (ā) *mašīʾat*- will, want; *šayʾ*- (A1a) thing, something, anything

شيخ *šayx*- (A1b) elder, old man, leader, chief

شيطن *šayṭān*- (A12) devil, demon

صبح *ṣubḥ-/ṣabāḥ*- dawn, morning; IV *aṣbaḥa* become (in the morning), get up, wake up

صبر *ṣabara* (i) *ṣabr*- be patient

صحب *ṣāḥib*- (A4c) companion, master; VIII *iṣṭaḥaba* accompany

صخر *ṣaxr*- (A1b) rock; *ṣaxrat*- rock

صدق *ṣadaqa* (u) *ṣidq*- speak the truth, be truthful; II *ṣaddaqa* declare as true, affirm; *ṣadaqat*- (SFP) alms; V *taṣaddaqa* give alms, be charitable (*ʿalā* to)

صرخ IV *aṣraxa* help

صرط *ṣirāṭ*- path, road

صغر *ṣaġīr*- (A5a/e) small, young; II *ṣaġġara* make small, belittle

صفو VIII *iṣṭafā* choose, select

صلح *ṣāliḥ*- (SMP) good, right, proper, pious, devout; (SFP) good deeds, good works; II *ṣallaḥa* put in order; IV *aṣlaḥa* promote good, make peace, reform

صلو *ṣalāt*- (A10f) prayer, ritual prayer; II *ṣallā ʿalā* pray for

صمم *aṣammu* (A8) deaf

صنم *ṣanam*- (A2a) idol

صوب IV *aṣāba* hit the mark; *ʾuṣība* (pass.) be stricken, afflicted

صوم *ṣāma* (ū) *ṣiyām-/ṣawm*- fast

ضحك *ḍaḥika* (a) *ḍaḥk*- laugh

ضرب *ḍaraba* (a) *ḍarb*- strike, smite, hit; *ḍaraba maṯalan* give as an example; VIII *iḍṭaraba* clash, be upset

ضرر *ḍarra* (u) *ḍarr*- harm, hurt; III *ḍārra* = G; VIII *iḍṭarra* force, compel; *ḍarrat*- wife (relationship of multiple wives one to the other)

ضعف X *istaḍʿafa* despise, belittle

ضلل *ḍalla* (i) *ḍalāl(at)*- go astray, get lost; IV *aḍalla* cause to go astray

طعم *ṭaʿām*- (A6a) food, victuals; IV *aṭʿama* feed; X *istaṭʿama* ask for food

طغت *ṭāġūt*- false gods

طفق *ṭafiqa* (a) (*ṭafaq*-) (+ imperf. ind.) to begin to, start

طلع *ṭalaʿa* (u) *ṭulūʿ*- rise (sun); IV *aṭlaʿa* cause to rise; VIII *iṭṭalaʿa ʿalā* be informed of, observe closely; *maṭlaʿ*- (A11) rising place of the sun or heavenly body

طلق *ṭalāq*- divorce; II *ṭallaqa* divorce; IV *aṭlaqa* set free; VII *inṭalaqa* depart, proceed, move freely

طمأن QIV *iṭmaʾanna* be calm, assured, secure, at peace, tranquil

طهر *ṭahura* (u) *ṭahārat*- be pure, clean; II *ṭahhara* purify; V *taṭahhara* cleanse oneself, perform ablutions

طوع IV *aṭāʿa* obey; X *istaṭāʿa* have the endurance, capability for, be able to, capable of

طوف *ṭāʾifat*- (A4b) group, band, party

طوق IV *aṭāqa* bear, endure

طول *ṭawīl*- (A5a) long

طيب *ṭāba* (I) *ṭibat*- be good, pleasant; *ṭayyib*- good, pleasant; *ṭīb*- perfume; *ṭūbā li*- blessed be

طير *ṭayr*- (A1b) bird

طين *ṭīn*- clay, mud

ظلم *ẓalama* (i) *ẓulm*- wrong, oppress, treat unjustly; VIII *iẓẓalama* be unjust; *ẓulm*- injustice, tyranny; *ẓulmat*- (SFP) darkness

ظمأ *ẓamʾānu* thirsty

ظهر *ẓahr*- back; *ẓuhūr*- loins

عبد *ʿabada* (u) *ʿibādat*- worship; *ʿabd*- (A1c) servant, slave

عتو *ʿatā* (ū) *ʿutūw*- *ʿan* be insolent toward

عجب *ʿajiba* (a) wonder, marvel

عجل *ʿajila* (a) *ʿajal(at)*- hurry, hasten; II *ʿajjala* hurry (trs.); V *taʿajjala* hurry, be ahead of, precede; X *istaʿjala* be in a hurry, rush; *ʿijl*- (A3b)/*ʿijalat*- calf

عجم '*ajam-* (A2a) Persians, non-Arabs; '*ajamiyy-* Persian, non-Arab; '*a'jamu* (A9a) Persian, non-Arab

عدد '*adda* (u) '*add-* count; II '*addada* number; IV '*a'adda* prepare; '*adad-* (A2a) number; '*iddat-* number

عدل '*adl-* justice, equity

عدو '*adūw-* (A7a) enemy; III '*ādā* be inimical to, aggress upon

عذب '*adāb-* (A6a) torment; II '*aḍḍaba* torture, torment

عرب '*arab-* (A2a) Arabs; '*arabiyy-* Arab; al-'*arabiyyat-* Arabic (language)

عرج '*araja* (u) rise, ascend; *ma'-raj-* (A11) height

عرش '*arš-* (A1b) throne

عرف '*arafa* (u) *ma'rifat-* know, recognize; VIII *i'tarafa* confess; *ma'rūf-* act of favor, kindness

عرى '*ariya* (ā) '*ury-* be naked

عزز '*azza* (i) '*izz-* be strong, powerful; '*azīz-* (A5d/j) potent, powerful; '*izzat-* (SFP) power; VIII *i'tazza* be powerful

عسى '*asā* '*an* perhaps

عصى '*aṣā* (I) '*iṣyān-* disobey; *ma'ṣiyat-* disobedience

عظم '*aẓīm-* (A5a/e) great, huge, magnificent

عفو '*afā* (ū) '*afw-* '*an* pardon

عقب '*aqib-* (A2a) heel; *inqalaba 'alā 'aqibayhi* he turned back in his tracks; '*āqibat-* (A4b) end, result; '*uqbā* end, final result, reward

عقر '*aqara* (i) '*aqr-* wound, hamstring

عقل '*aqala* (i) '*aql-* be endowed with reason, be reasonable; II '*aqqala* bring to reason, make reasonable; '*aql-* (A1b) reason, rationality, intellect

عكف '*akafa* (u/i) '*ukūf-* be attached, devoted

علم '*alima* (a) '*ilm-* have knowledge (*bi-* of), know, realize, learn; II '*allama* teach; V *ta'allama* learn; X *ista'lama* seek information; '*ilm-* (A3b) knowledge, learning; '*alim-* (A5b) learned, knowing; '*ālam-* (A4b/SMP) world, (pl) universe

علو '*alā* (ū) '*alā-* be high; VI *ta'ālā* be exalted, (imperative) come on; X *ista'lā* rise, tower ('*alā* over), master; '*alīy-* high; *ma'lan* (A11) high place; '*alā* ('*alay-*) + gen. on, over, against, to; '*alā 'an* on condition that

عمر '*amara* (u) cause to prosper; *al-baytu l-ma'mūru* prototype of the Ka'ba

عمل '*amila* (a) '*amal-* do, perform; III '*āmala* do business, trade with; '*amal-* (A2a) labor, deed

عمى '*a'mā* (A8) blind

عنب '*inab-* pl '*a'nāb-* grapes

عند '*inda* (+ gen.) with, in the possession of, presence of

عهد '*ahd-* covenant, pact

عهن '*ihn-* tufts of wool

عود '*āda* (ū) '*iyādat-* visit the sick; '*āda* (ū) '*awd-/ma'ād-* return

عوذ '*āḏa* (ū) *ma'āḏ-* seek protection (*bi-* with); II '*awwaḏa bi-* place under the protection of; X *ista'āḏa* = G

عوم '*ām-* (A2a) year

عون IV '*a'āna* help

عيش '*āša* (I) '*ayš-* live; *ma'īšat-* living, livelihood

عين '*ayn-* (A1b/d) eye; (A1b) spring

غرب *ġaraba* (u) *ġurūb-* set (sun); *ġarīb-* (A5b) foreign, foreigner, strange; *maġrib-* west, setting point of the sun

غرر *ġarra* (u) *ġurūr-* delude, deceive; VIII *iġtarra* be deceived

غشى *ġašiya* (ā) cover

غفر *ġafara* (i) *maġfirat-/ġufrān-li-* forgive; X *istaġfara* seek forgiveness; *ġafūr-* forgiving

غفل *ġafala* (u) *ġaflat-* '*an* neglect, ignore; VI *taġāfala* feign ignorance

غلب *ġalaba* (i) *ġalabat-* subdue, vanquish; VIII *iġtalaba 'alā* vanquish, gain dominion over

غنى IV '*aġnā* '*an* enable someone (d.o.) do without; X *istaġnā* '*an* dispense with, do without; *ġanīy-* (A5d) rich

غيب *ġāba* (I) *ġayb-* be absent, vanish; *ġayb-* (A1b) that which is invisible, supernatural

غير V *taġayyara* change (int.); *ġayru* (+ construct) other than, non-, un-

ف *fa-* and, and then (sequential particle); (+ subj.) lest (hypothetical consequence)

فتح *fataḥa* (a) *fatḥ-* open; X *istaftaḥa* ask for something to be opened, request admittance

فتو IV '*aftā* give a (legal) opinion, give counsel to; X *istaftā* seek counsel from; *fatwā* (f) (A11) legal opinion; *fatan* pl *fityān-/fityat-* youth, lad

فجر VII *infajara* gush forth, explode

فرد *fard-* (A1a) individual

فرّ *farra* (i) *firār-* flee

فرض *faraḍa* (i) *farḍ-* ordain, assign

فرق *faraqa* (u) *farq-* separate, part, distinguish (*bayna* between); II *farraqa* part, separate; III *fāraqa* disengage oneself from, part with; V *tafarraqa* be separated, split, divided; VIII *iftaraqa* = V; *firqat-* (A3a) division; *mutafarriq-* miscellaneous; *furqān-* epithet of the Koran

فسد *fasada* (u) *fasād-* rot, decay, be wicked, vain; IV *'afsada* work corruption, spoil, act wickedly

فسق *fasaqa* (u/i) *fisq-* be dissolute

فطر *faṭara* (u) *faṭr-* create; V *tafaṭṭara* be torn; *fiṭrat-* innate disposition, natural inclination

فعل *fa'ala* (a) *fa'l-/fi'l-* do

فقر *faqr-* (A5b) poor

فقه *faqiha* (a) *fiqh-* understand, comprehend

فكه *fākihat-* (A4b) fruit

فلح *aflaḥa* IV *aflaḥa* prosper

فلك *falak-* (A1a) celestial sphere; *fulk-* ark

فلن *fulān-* (m), *fulānatu* (f) So-and-So

فم *fam-* pl *'afwāh-* mouth

فوق *fawqa* (+ gen.) above

في *fī* (+ gen.) in

فيل *fīl-* (coll.) elephants; *fīlat-* elephant

قبس *qabas-* borrowed

قبل *qabila* (a) *qabūl-* accept; III *qābala* confront, meet; IV *'aqbala* come/go forward, advance (*'alā* toward, on); V *taqabbala* accept, receive; *qabla* (+ gen.) before (prep.); *min qablu* beforehand (adv.); *qabla 'an* before (conj.); *qub(u)l-* (A3b) fore, front part

قتل *qatala* (u) *qatl-* kill; III *qātala* fight with; *qatīl-* (A5f) slain

قد *qad(i)* (+ perf.) perfective particle; (+ imperf.) may, might

قدر *qadara* (i) *qadar-* be capable (*'alā* of); II *qaddara* appoint, determine, predestine; *qadīr-* powerful, potent; *qadr-* amount; *miqdār-* extent, amount

قدس II *qaddasa* bless, make sacred; *baytu l-maqdisi* Jerusalem

قدم V *taqaddama* to precede, go before; *qadīm-* (A5b) old, ancient; VIII *iqtadā bi-* emulate, follow

قرء *qara'a* (a) *qirā'at-* say aloud, recite, read; *al-qur'ānu* the Koran

قرب *qariba* (a) *qurb-* draw near, approach; II *qarraba* allow near, let approach; sacrifice; V *taqarraba min* approach, come close to; VIII *iqtaraba 'ilā* draw near to; *qarīb-* near (*min* to), (A5d/ e) relative, kinsman; *qurbān-* (A12) sacrifice

قرر *qarra* (a/i) *qarr-* be cool; *qarrat 'aynuhu* he was happy; *qurratu l-'ayni* delight, joy; *mustaqarr-* habitation, dwelling place

قرن *qarn-* (A1b) horn; *ðū l-qarnayni* epithet of Alexander the Great

قرى *qaryat-* (A3a) village, town

قسط IV *'aqsaṭa fī* be fair to

قسم III *qāsama* to swear to

قصص *qaṣṣa* (u) *qaṣaṣ-* narrate, tell (*'alā* to); *qiṣṣat-* (A3a) story, tale

قضى *qaḍā* (I) *qaḍā'-* decide, foreordain; VII *inqaḍā* be concluded, completed

قطع *qaṭa'a* (a) *qaṭ'-* cut, be decisive; *qaṭa'a 'amran* make a final decision; II *qaṭṭa'a* cut, hack to shreds; VII *inqaṭa'a* get cut off

قعد *qa'ada* (u) *qu'ūd-* sit down; *maq'ad-* (A11) seat

قلب *qalaba* (i) *qalb-* turn over, around (int.); II *qallaba* turn over (trs.); V *taqallaba* be overturned, vanquished; VII *inqalaba* be overturned, changed; *qalb-* (A1b) heart

قلل *qalīl-* (A5a/d/e) little, few, slight; IV *'aqalla* make few; *qullat-* pl *qilāl-* jug

قمر *qamar-* (A2a) moon

قرع *qi'at-* desert

قول *qāla* (ū) *qawl-* say, uphold, maintain (*bi-*); *qawl-* (A1a) words, speech

قوم *qāma* (ū) *qiyām-* rise up (*'ilā* for) (*'alā* against), go (*'ilā* to), undertake (*bi-*); II *qawwama* make straight; III *qāwama* oppose, resist; IV *'aqāma* perform; X *istaqāma* stand erect, straight; *qiyāmat-* resurrection; *qayyim-* straight, right; *maqām-* (SFP) place, position; *qawm-* (A1a) people, nation, tribe; *mustaqīm-* straight

قوى *qawīy-* (A5d) powerful, forceful; *quwwat-* (A3a/ SFP) might, strength

ك *ka-* (proclitic + gen.) like (prep.); *ka-ðālika* thus, likewise; *ka-'anna(mā)* as though

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كبر **kabura** (u) *kubr-* be big, large; II *kabbara* make big, magnify; IV *'akbara* laud, extol; V *takabbara* be haughty, scornful; X *istakbara* = V; *kabīr-* (A5a/e) big, large, old

كتب **kataba** (u) *kitābat-* write, prescribe (*'alā* for); III *kātaba* write to; *kitāb-* (A6c) book

كتم **katama** (u) *katm-/kitmān-* conceal

كثر **kaθīr-** (A5a/e, SFP/SMP) many, much; II *kaθθara* increase, make many; III *kāθara* outnumber

كذب **kaδaba** (i) *kaδib-* lie (*'alā* to); II *kaδδaba* call a liar, repudiate

كرم **karīm-** (A5a/b) noble, generous; II *karrama* ennoble, revere; IV *'akrama* honor

كسر **kasara** (i) *kasr-* break; II *kassara* smash, shatter; V *takassara* get shattered, broken; VII *inkarasa* be, get broken

كسا **kasā** (ū) clothe

كفر **kafara** (u) *kufr-/kufrān-* *bi-* be ungrateful for, disbelieve in; *kāfir-* (A4a/SMP) unbeliever, infidel

كفف **kāffat-** all

كلب **kalb-** (A1c) dog

كلل **kull-** all, every; *kullamā* whenever; *kalālat-* distant heir; *kall-* burden

كلم II *kallama* speak to, address; III *kālama* speak with; V *takallama* speak (*ma'a* with); *kalimat-* (SFP) word

كما **kamā** just as (conj.)

كمه **'akmahu** born blind

كنز **kanz-** (A1b) treasure

كهل **kahl-** man of mature age

كود **kāda** (kid-) (ā) (+ imperf. ind.) be on the verge of, almost (do s.th.)

كوكب **kawkab-** (A11) star, heavenly body

كون **kāna** (ū) *kawn-* be; *makān-* (A6a/d) place

كيد **kāda** (ī) *kayd-* *li-* plot the downfall of, conspire against

كيف **kayfa** how?

ل **la-** (proclitic) really (emphatic particle); *li-* (proclitic + gen.) for, to, because of; (+ subj.) in order that

لاك **mal'ak-, malak-** (A11) angel

لبن **laban-** milk

لعب **la'iba** (a) *la'b-* play, jest

لعل **la'alla** (+ acc.) perhaps

لعن **la'ana** (a) *la'n-* curse; *la'nat-* (SFP) curse

لقي **laqiya** (ā) *liqā'-* meet, encounter; III *lāqā* meet with, encounter; IV *'alqā* throw, cast; VIII *iltaqā* *bi-* meet with

ل **li-ma** why, what for?; *lam* (+ jussive) negative past definite particle

لـ **lammā** when (conj.); *li-mā* why?

لو **law(i)** if (contrary to fact); would that, if only (optative particle); *law-lā* were it not for

لوم **lāma** (ū) *lawm-/lawmat-* blame, reproach; VI *talāwama* blame, scold each other

ليس **laysa** (las-) (defective) is not

ليل **layl-** (A10e) nighttime; *laylat-* (SFP) night

ما **mā** what?; that which, whatever (relative); not; (+ perf.) as long as

ماء **mā'-** (A2b) water

ماذا **māδā** what?

متع **matā'-** (A6a) goods, chattel, wares; II *matta'a* equip, make enjoy (*bi-*); V *tamatta'a* *bi-* enjoy; X *istamta'a* *bi-* enjoy, relish

متى **matā** when?

مثل **miθl-** (A3b) likeness, similarity; *miθla* (+ gen.) like (prep.); *maθal-* (A2a) likeness, parable, simile; *timθāl-* pl *tamāθīlu* image, likeness; II *maθθala* *bi-* make like; III *māθala* resemble; VI *tamāθala* resemble each other

مجس **majūs-** magi; II *majjasa* make Mazdaean

مخلص **muxliṣ-** see √XLṢ

مدن **madīnat-** (A5c/e) city, town

مرء **imru'-, al-mar'-** man; *imra'at-, al-mar'at-* woman

مرر **marra** (u) *murūr-* *'alā* pass by, over; *marrat-* (SFP) time, instance

مرض **marida** (a) *maraḍ-* fall ill, be sick; *maraḍ-* (A2a) sickness, disease; *marīḍ-* (A5f) sick, ill, diseased

مسس **massa** (masis-) (a/u) *mass-/masīs-* touch

مسك IV *'amsaka* to hold fast, hold up

مسكن **miskīn-** (A12) poor, unfortunate

مشى **mašā** (ī) *mašy-* walk, go on foot

مطر **maṭar-** (A2a) rain; IV *'amṭara* rain down

مع **ma'a** (+ gen.) with

مكن II *makkana* make firm, establish; IV *'amkana* be possible for; V *tamakkana* *min* be able to; *makān-* (A6a/d) place (√KWN)

ملء **mala'a** (a) *mal'-* fill; VIII *imtala'a* be filled, full; *mala'-* council of notables, chiefs

ملاك **mal'ak-** see √L'K

ملك malaka (i) mulk- possess, rule, reign ('alā over); II mallaka put in possession of, make king; malik- (A2d) king; malikat- (SFP) queen; mamlakat- (A11) kingdom; malak- see √L'K

ملل millat- (A3a) community, sect

مما mimmā = min mā

ممن mimman = min man

من min (+ gen.) from, out of, among (partitive); man who?, he who, they who, whoever

منع mana'a (a) man'- hinder access (min to), prevent (min from); III māna'a put up resistance to

منو V tamannā wish for, desire, make a wish

مهد mahd- (A1b) cradle

مهل muhl- molten metal

موت māta (mit-) (ū) mawt- die; IV 'amāta cause to die; mawt- (A1a) death; mayyit- (A5f/1a/ SMP) dead

مول māl- (A2a) property, possessions

مؤمن mu'min- see √ MN IV

ميثاق mīθāq- see √WθQ

ميد māda (i) sway

نار nār- (f) (A10c) fire

ناس nās- people, humans

نبأ naba'- (A2a) news; II nabba'a bi- inform of

نبي nabiy- (SMP, A2a) prophet; nabawiyy- of or pertaining to the prophet

نجم najm- (A2b/d) star

نخل naxīl- dates

ندو III nādā call, cry out to, proclaim

نذر IV 'anðara warn; naðīr- (A5b) warner

نزل nazala (i) nuzūl- go/come down, bring/ take down (bi-); II nazzala send down; IV 'anzala send / bring / take down; manzil- (A11) station, stopping place

نسي nasiya (ā) nisyān- forget; IV 'ansā make forget; nisā'- (pl) women

نصح naṣaḥa (a) nuṣḥ- take good care of, advise

نصر naṣara (u) naṣr- help, assist ('alā against); VIII intaṣara be victorious, triumph ('alā over), take revenge (min on); X istanṣara ask for assistance; naṣrāniyy- pl naṣārā Christian; II naṣṣara Christianize

نصف niṣf- half

نطق naṭaqa (i) nuṭq- speak

نظر naẓara (u) naẓar- look, regard; III nāẓara argue, debate; IV 'anẓara respite; VIII intaẓara wait, expect; manẓar- (A11) watchtower

نعت na'ata (a) describe

نعم IV 'an'ama 'alā show favor to; ni'mat- favor; na'am yes

نفخ nafaxa (u) nafx- blow, puff

نفس nafs- (f) (A1b) soul; (A1d) self

نفع nafa'a (a) naf'- be of benefit to, avail; III nāfa'a benefit; VIII intafa'a avail oneself (bi-/min of)

نفق III nāfaqa be hypocritical, dissimulate; IV 'anfaqa expend

نكح nakaḥa (i) nikāḥ- marry

نكر nakira (a) not recognize, not know, deny, disown; IV 'ankara refuse to acknowledge, disavow, disclaim; munkar- (SFP) objectionable act, abomination; nukr- awful

نكس nakasa (u) naks- turn over, turn upside down; nukisa 'alā ra'sihi he was confounded

نهر nahr- (A1a/d) river; nahār- daytime

نهي nahā (ā) nahy- forbid someone ('an s.th.); VIII intahā 'ilā reach, end up at

نور nūr- (A3b) light; II nawwara, IV 'anāra make light, illuminate

نوق nāqat- pl nūq-, niyāq-, nāqāt- she-camel

نوم nāma (nim-) (ā) nawm- sleep; manām- dream

هبط habaṭa (i) hubūṭ- go down

هجر hajara (i) hajr-/hijrān- part company with, be separated from; III hājara migrate; VI tahājara desert one another

هدد hadda (i) hadd- be decrepit, in ruins

هدهد hudhud- hoopoe-bird

هدى hadā (I) hidāyat- lead, guide aright; VIII ihtadā be led, guided, shown the right way; hudan right guidance; hadīyat- (A5g) gift

هذا hāðā this (demonstrative, §17.1)

هرول harwala (Q1) harwalat- run, walk fast

هل hal(i) interrogative particle

هلك halaka (i) halāk- perish, die; IV 'ahlaka destroy, ruin; X istahlaka exhaust oneself

هم hamma (u) bi- intend

هنا hunā here; hunāka there

هود hāda (ā) hawd- be, become Jewish, practise Judaism; II hawwada make Jewish

هوى hawan (A2a) lust, passion

هيء II hayya'a prepare, make ready; V tahayya'a be prepared, in readiness; hay'at- (SFP) form, shape

وثق mīθāq- covenant

وجب wajaba (i) wujūb- be necessary, incumbent (li-, 'alā for)

وجد *wajada (i) wujūd-* find, *wu-jida* (pass.) exist; IV *'aw-jada* bring into existence

وجه *wajh-* (A1b) face; II *wajjaha* make face, turn (*li-, 'ilā* toward); VIII *ittajaha* turn towards, set out (*'ilā* for); *wajīh-* eminent, illustrous

وحد *wāḥid-* one (adj.)

وحى *wahy-* inspiration; IV *'awḥā* inspire (*'ilā* someone) (*bi-* with)

ودد *wadda (wadid-) (a) wudd-/mawaddat-* wish

ودع *wada'a (a)* let, allow (+ imperf. ind.)

(وذر) *yaðaru* (no perf., imperf. only + imperf. ind.) let

وراء *warā'a* (+ gen.) beyond, behind

ورث *wariθa (i) wirāθat-* inherit from, be the heir of; IV *'awraθa* make heir

ورد *warada (i) wurūd-* reach (water); *wird-* thirsty herd

ورق *waraq-* (A2a), *waraqat-* (SFP) leaf

ورى III *wārā* to conceal, keep secret

وسع *wasi'a (a) sa'at-* contain, hold, have the capacity for; II *wassa'a* expand; *wasī'-* vast

وسوس *waswasa* (Q1) *waswās-* to whisper

وصد *waṣīd-* threshold

وصى *waṣīyat-* (A5g) bequest, legacy, directive, commandment; II *waṣṣā*, IV *'awṣā* recommend, charge (*bi-* with), bequeath

وضع *waḍa'a (a) waḍ'-* put down, lay aside; VI *tawāḍa'a* be humble

وعد *wa'ada (i) wa'd-* promise; *wa'd-* (A1b) promise

وفد *wafd-* (A1b) herd

وفى II *waffā* give full due, give full share of; V *tawaffā* take, get one's full share of, receive fully, *tuwuffiya* (pass.) die

وقع *waqa'a (a) wuqū'-* fall, befall, occur

وقى *waqā (I) wiqāyat-* ward off; VIII *ittaqā* beware, be on one's guard, fear (God)

وكل *wakala (i) wakl-/wukūl-* entrust (*'ilā* to); II *wakkala* authorize, put in charge (*bi-* of); V *tawakkala 'alā* rely, depend on; VIII *ittakala* = V; *wakīl-* (A5b) warden, guardian

ولد *walada (i) wilādat-* beget, give birth, *wulida* (pass.) be born; *walad-* (A2a) child, son; *wuld-* progeny; *wālid-* (SMP) father, progenitor; *wālidāni* parents

ولكن *walākinna* (+ acc.), *walākin* (+ vb.) but

ولى *walīy-* (A5d) friend, helper, supporter; II *wallā* turn aside (*'an, min* from), put in charge of; V *tawallā* turn away; *mawlan* (A11) master, patron; *walāyat-* friendship

وهب *wahaba (a) wahb-* give

يا *yā* O, vocative particle

ياجوج *yājūju wa-mājūju* Gog and Magog

ياس *ya'isa (a) ya's-* despair, give up hope (*min* of); IV *'ay'asa* deprive of hope; X *istay'asa* be despondent

يتم *yatīm-* (A5g/h) orphan

يد *yad-* (f) (A1d/10e) hand

يسر *yusr-* ease, leisure

يقن *yaqīn-* certainty

يم *yamm-* sea, river

يمن *yamīn-* (f) (A5h) right hand, oath

يهد *yahūd-, yahūdiyy-* Jew, Jewish; see also √HWD

يوم *yawm-* (A1a) day; *al-yawma* today; *yawma* on the day when; *yawma'iðin* on that day

يونان *yūnān-* Greeks, Ionians; *yūnāniyy-* Greek

Index of Fʿʟ Patterns

Arranged in Arabic alphabetical order. For broken-plural patterns see Appendix A.

General Index

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